

AN ELEMENTARY PALAUNG GRAMMAR

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OXFORD
AT THE CLARENDON PRESS

1921

OXFORD UNIVERSITY PRESS

LONDON EDINBURGH GLASGOW NEW YORK

TORONTO MELBOURNE CAPE TOWN BOMBAY

HUMPHREY MILFORD

PUBLISHER TO THE UNIVERSITY

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FOREWORD

It is my hope that this first attempt to reduce the Palaung language to writing and to unravel its construction will not only be of interest to philologists, but may also be of use to Europeans who in future visit the Palaung country.

I began this work by making a study of the Rumai branch of Palaungs. Many of these people live in their villages in the hills of North Hsenwi and other parts of the Shan States, and when I went into the Chinese Province of Yünnan I found many of them there. I spent altogether fifteen months at Namhkam, in North Hsenwi, visiting the Rumai villages in the neighbourhood and working on the language with Rumai women who came to my house. Afterwards I went to Namhsan, the capital of the Palaung State of Tawngpeng, one of the Northern Shan States, and my way was made easy by introductions given to me through the kindness of Sir Harvey Adamson, K.C.S.I., and Mr. Hugh Aylmer Thornton, C.I.E., I.C.S., to the Chief of Tawngpeng. The Chief did all that he could to help me, finding both men and women who were willing and able to work with me on the dialect

spoken by the Chief himself and his own special clan, and which is considered by the Palaungs themselves to be the most correct and aristocratic form of their language. At the same time my previous studies among the Rumai were not wasted, as although the pronunciation and even many of the words are different in the various clans,—none of which have a written language—yet the construction of all these dialects is the same, and the words, even when they differ, suggest a common origin. This grammar is concerned with the language as spoken by the Palaungs of Namhsan, the capital of Tawngpeng.

I am indebted to Mr. C. C. Lowis, I.C.S. (retired), to whom I had shown my collection of Rumai words, for encouraging me to make a serious study of the Palaung language.

There are many other people whom I should like to thank for their help in the preparation of this book.

I am most grateful to Mr. C. O. Blagden for the kind interest that he has for many years taken in my work, and my very special thanks are due to him for writing the Introduction to this Grammar.

In the arrangement of it Professor G. R. T. Ross, of the College, Rangoon, helped me very much; my

sincere thanks are due to him, also to Professor J. A. Smith, of Magdalen College, Oxford, who kindly looked over my manuscript and made many valuable suggestions.

Miss Maud Diaz was of great assistance to me; and I cannot say too much of her thoroughness and of her patience in helping me to arrive at the exact meaning and right pronunciation of many Palaung words. Her knowledge of both English and Burmese enabled her to interpret between me and my Palaung helpers, who also spoke Burmese.

Among these helpers, provided for me by the Chief, my special thanks are due to I-kō-i, who left her home in Namhsan and came down with me to Maymyo and to Mandalay, remaining with me many months.

My publishers having required a subsidy this was kindly provided, partly by the Secretary of State for India in Council, and partly by the kindness of my old friend Colonel William Clark, D.L.

No list of words is given at the end of this book, as I hope to publish separately the large vocabulary of Palaung words referred to by Mr. C. O. Blagden.

M. L. MILNE.

INTRODUCTION

THE author of this Grammar having asked me to say something by way of introduction, I gladly comply with her request, though well aware that her excellent work needs no words of mine to introduce it. Indeed, it is quite capable of speaking for itself, being the first grammar ever published of a little-known language belonging to a very interesting and scientifically important family of speech.

Since the days of Logan, in the middle of the last century, the relationship between Palaung and the Mon-Khmer group of languages has been generally recognized by scholars. More recently, Father W. Schmidt, in an appendix to his *Grundzüge einer Lautlehre der Khasi-Sprache* (Abhand. der K. Bayer. Akad. der Wiss., I. Kl., XXII Bd., III. Abth.) showed that Palaung, at any rate as regards its vocabulary, lies about halfway between Mon-Khmer (of Lower Burma and Camboja) and Khasi (of Assam), just as the area of the language also lies between them in geographical position. Within the Mon-Khmer group, it seems that Stieng, Bahnar, and Khmer are somewhat more closely akin to Palaung than the latter is to Mon (or Talaing), with which language I myself am more familiar. Indeed, if one regards the matter from a Mon point of view, Palaung strikes one as being rather a distant relative. But until a full Palaung vocabulary, such as the author of this Grammar has prepared but not yet published, is available for comparison with these other languages, it is hardly possible to speak confidently as to the precise degree of affinity existing between Palaung and each of the others, though as to the genuineness of the relationship there can be no doubt whatever.

In morphological type they are all characterized by a structure based on monosyllabic root-words, from which derivatives are

built up by the addition of prefixes and infixes. Some of these languages have tended more than others to maintain, or in their modern forms to return to, a more rigid monosyllabism. In certain cases, notably in Mon, this can be shown to be largely a secondary phenomenon due to the phonetic breaking-down of derived forms that had been built up by means of this characteristic system of prefixes and infixes. We possess in the Mon inscriptions fairly extensive specimens of the Mon language of the eleventh and fifteenth centuries, which can be compared with the modern forms; and we are, therefore, in a position to trace in detail this tendency towards a secondary monosyllabism. For Palaung there is no such evidence available. Comparing the two languages, Palaung and Mon, in their modern phases, one is inclined to estimate that Palaung is even more predominantly monosyllabic in type than Mon, to say nothing of the morphologically more elaborated and better preserved Khmer (or Cambodian). In the sentences given in this Grammar there is a great preponderance of monosyllabic words.

The question, therefore, naturally arises whether in this case the phenomenon is due, at any rate in part, to the fact that the system of prefixes and infixes was never developed as fully as in the sister languages, or whether the secondary tendency of phonetic decay has operated more strongly in Palaung than elsewhere to break down the structural system. Here again, it would, perhaps, be premature to hazard an opinion until the evidence has been more fully marshalled. At any rate, we can notice that two or three prefixes, which can be traced in the sister languages, have also survived in Palaung. The most obvious are the verbal causative *p*, with its derivative *paṇ* (which is also sometimes a verbal causative, but generally forms verbal nouns), and the very loosely attached prefix *ra* which also has the latter function. Of the force of *p* in Palaung the following will serve as examples: *yü*, 'to rise'; *pyü*, 'to rouse'; *yām*, 'to die'; *pyām*, 'to kill'. The prefixes *paṇ* and *ra* are fully illustrated in §§ 248-55 of this Grammar.

Now the causative prefix *p* runs not merely through the Mon-Khmer group, but practically also through the whole Austroasiatic family (of which Mon-Khmer is considered to be part), as well as through its rather distant relative the Austro-nesian (or Malayo-Polynesian) family, some of whose languages also use it (and likewise *pa* + nasal) in the same way and with the same force. This formation seems, therefore, to be one of extreme antiquity. In Mon the prefix *p* appears, moreover, to have maintained its existence as a separate word in *pa*, 'to do', 'to make', besides being in very common use as a causative. The form with the added nasal, probably never very common in Mon, has now been completely obscured by the process of phonetic decay already mentioned. A rather isolated example from an eleventh-century inscription is illuminating: *ār*, 'to go', *p-ār* (probably to be pronounced *pār*), literally 'to cause to go', and hence 'to carry on (a course of conduct)', *pun-ār*, literally 'a going', hence 'a course of conduct'. Like *pañ* in Palaung, *pun* here forms a verbal noun; but it also sometimes occurs in Early Mon as a causative verbal prefix. The analogous, though not strictly identical, Khmer prefix *ba* + nasal (originally *pa* + nasal) also has this double function, besides others: e.g. *tas*, 'to resist', *bantas*, 'bar, bolt', *lak*, 'to chisel', *banlak*, 'cold chisel', *yòl*, 'to understand', *banyòl*, 'to cause to understand'. In Stieng, *chöt*, 'to die', forms *pöñchöt*, 'to kill', *du*, 'to flee', *pöndu*, 'to drive away'. In Khasi the phenomena are much the same, both as regards the simple *p* prefix and the form with a nasal.

The prefix *ra* occurs in Khmer under the modern form *rò* with various meanings. A few cases correspond with the Palaung use, e.g. *mu*, 'to roll', *ròmu*, 'packet', *dam*, 'to hammer', *ròdam*, 'shock'; but as a rule the prefix is extended by a nasal. In Bahnar, *hach*, 'to melt' (intransitive), forms *ròhach*, 'something that melts', 'a place where there is a landslide'. It would seem, however, that in Palaung the prefix *ra* has preserved something of its original status as

an independent word, for it can be separated by the negative particle from the root to which it belongs (§ 255). In Mon, though there are a few traces of an *r* prefix, I have found little correspondence in meaning with the Palaung *ra*. There may, however, be some very remote connexion between the latter and the old Mon infix *ir* which formed substantives from nouns and adjectives. This old infix is only traceable in two or three words in modern Mon, but occurs frequently in the eleventh-century inscriptions. It may be conjectured that it was originally a prefix identical with the Palaung *ra*, but positive evidence is wanting. The Palaung prefix *kar*, which represents the last mentioned prefix preceded by *k* and seems to indicate reciprocity (§§ 174-5), may be paralleled in Khmer by various prefixes, which when followed by *r* have a similar force. But enough has been said to illustrate the fact that in its morphological system, or what there is or remains of it, Palaung agrees substantially with the cognate languages.

In its phonetics Palaung also agrees in the main with its relatives, the few sounds that are peculiar to it being evidently either of secondary evolution or else due to the presence of loanwords from alien tongues. The language has been exposed for a long time to a variety of foreign influences: importations from Shan and Burmese (and through these from Pāli and Sanskrit) occur fairly frequently in its vocabulary, without, however, really swamping it with foreign material. Like most of the languages of its family, Palaung possesses a rich vowel-system; nice differentiation of vowels performs in the Mon-Khmer family much the same function that difference of tone does in the Chinese, Tai, Karen, and Tibeto-Burman groups. Otherwise, owing to the prevailing tendency towards monosyllabism, which in a greater or less degree affects all these languages, their available phonetic material would be quite inadequate even for everyday requirements. But Palaung, like Bahnar and Stieng, has preserved its full range of consonants, not having lost any of its original sonants, as Mon and

Khmer have done; so that the differentiation of vowels in Palaung has not been as imperatively necessary, nor has it apparently been carried as far, as in these two languages.

In syntax, Palaung also agrees substantially with the cognate languages. The attributive adjective and the genitive follow the qualified substantive, the subject usually precedes and the object normally follows the transitive verb, though a few peculiar cases of inversion are to be found. But this same general type of syntax also occurs in the Tai family, which in that respect agrees to a curious extent with Mon-Khmer, though in other ways the two families are so widely different. At any rate, Palaung has preserved the normal syntactical system of its own family; and perhaps this is partly due to the fact of its nearest neighbour being Shan, a Tai language with an almost similar system, so that there has been no strong modifying factor to disturb it. Had Burmese influence been in the ascendant, the result might well have been quite different.

Among the more characteristic Palaung formations may be mentioned the dual forms of the personal pronouns (§ 27), three of which have the same initial consonant as the corresponding plurals, but followed by the word for 'two'. Somewhat similar formations are not unknown in some of the allied languages: Nicobarese, for example, has a curiously parallel system.

The present Grammar is intended mainly for practical use, and accordingly speculations regarding the past history of Palaung and its relations with other languages naturally lie outside its scope. This must serve as my excuse for having introduced here a few points of that kind for the sake of any one who may happen to be interested in them, and in order to indicate that even a language like Palaung, with no recorded past, has a certain scientific value for students of language in general, and particularly for those who may be specially concerned with the comparative study of the family to which it belongs. Being spoken by a small nationality, many of whose

members are scattered among alien races, it is not unlikely that Palaung may eventually die out, and be replaced by Shan or some other foreign tongue. Already many Palaungs are bilingual. But the day of its final extinction seems to be still far distant, and if and when that day should dawn, this Grammar will at any rate survive as a valuable record and memorial of an interesting form of speech. In the meantime it will serve the more immediately useful purpose of enabling Government officers and others who may visit the Palaung country to deal directly with the people in their own language, a difficult matter, no doubt, in a polyglot province like Burma, but none the less highly desirable. Both the practical and the scientific value of the present work will be much enhanced when it is supplemented by the Vocabulary, to which I have already referred; and I venture to hope that the publication of that Vocabulary will not be long delayed.

C. O. BLAGDEN.

System of writing Palaung.

a	as	a	in	<i>Mann</i> (German).
ṛ	„	u	„	<i>but</i> .
ḛ	„	e	„	<i>get</i> , or <i>well</i> .
e	„	a	„	<i>pane</i> .
i	„	i	„	<i>pin</i> .
ī	„	i	„	<i>machine</i> .
o	„	o	„	<i>bone</i> .
ṡ	„	o	„	<i>hot</i> , or <i>law</i> .
u	„	oo	„	<i>foot</i> , or <i>fool</i> .
au	„	ow	„	<i>fowl</i> .
ai	„	i	„	<i>mine</i> .
ö	„	ö	„	<i>König</i> (German).
ü	„	ü	„	<i>für</i> (German).
b	„	b	„	<i>bid</i> .
ch	„	ch	„	<i>church</i> , but this sound is sometimes slightly aspirated.
d	„	d	„	<i>dock</i> .
f	„	f	„	<i>fat</i> .
g	„	g	„	<i>gate</i> .
h	„	h	„	<i>hand</i> , when h begins a syllable.
h	final,	as	ch	in the Scotch word <i>loch</i> , or in the German <i>ch</i> when it ends a syllable, as in the word <i>ach</i> .
j	as	j	in	<i>jam</i> .
k	„	k	„	<i>kite</i> .
l	„	l	„	<i>let</i> .
m	„	m	„	<i>man</i> .
n	„	n	„	<i>not</i> .
ng	„	ng	„	<i>sing</i> , never as ng in <i>finger</i> .
p	„	p	„	<i>pat</i> .
r	„	r	„	<i>rat</i> . In the syllables <i>bar</i> , <i>kar</i> , and <i>par</i> the r is so much rolled that it almost becomes a separate syllable, pronounced <i>bá-ra</i> , <i>ká-ra</i> , and <i>pá-ra</i> .
s	„	s	„	<i>sin</i> .
sh	„	sh	„	<i>shine</i> .
t				

•

There is no sound in English which exactly represents the Palaung t. It slightly resembles the sound of th in the English word *thing*.

v as v in *vine*.

w „ w „ *wine*.

y „ y „ *yet*.

z „ z „ *zero*. This sound exists only in a few words, which have been borrowed from sources foreign to the Palaung language.

k These letters are aspirated, the h being pronounced after the k, p, t, and s. A near approach to the sound is

ḱ as kh in *ink-horn*.

ṗ as ph in *up-hill*.

ṭ as th in *ant-hill*.

ṣ as sh in *mishap*.

Palaungs often pronounce the aspirated ṣ as the English sound of sh in *shine*. The Palaung word for *bird* is sometimes pronounced ṣim, sometimes shim.

In the combinations hl, hm, hn, hr, and hw the h must be pronounced distinctly before the letters l, m, n, r and w.

When the letters k, p, or t end a syllable, the explosion is greatly reduced, these letters being almost silent, as in the 'checked' letters of Burmese.

ny is pronounced as in the word *banyan*, and in the Spanish ñ.

In the combinations ngw and ngy the ng is pronounced as the ng in *sing*, the w or y following the ng must also be pronounced.

When there is no diacritical mark over a letter, the vowel sound is short: when a straight line is over a letter:—ā, the vowel sound is long: when ʾ is over a letter:—ă, the vowel sound is short and abrupt, as in a short staccato sound in music.

In a word of two or more syllables, each syllable stands alone, clear and distinct.

PARTS OF SPEECH

NOUNS

2. There are two numbers, singular and plural.

Examples.

Gender.

Younger brother vā ī-mē, *older brother* vāī ī-mē.

A little one, a child kwōn, *a boy* kwōn ī-mē.

¹ See N. 26.

6. Some nouns stand for males alone, and their use cannot be mistaken: such nouns have no terminating affix signifying gender, as: *Chāu a monk.*

7. When proper names begin with *a* they are masculine, also *a* shows the masculine gender in such words as *ā-bō one (man)*, *ā-śā a friend (male)*.

8. In words denoting ogres and all the lower animals except birds, the masculine gender is expressed by adding *a-fūk* to the noun, as:

An ox mūk a-fūk, an ogre pī-lū a-fūk.

9. In birds the masculine gender is expressed by adding *a-kōng* to the noun, as:

Gander hān a-kōng.

But when it is already known whether the creature referred to is male or female, the terminations may be dispensed with.

10. The feminine gender is expressed, in human beings, by adding *ī-pān* (*a woman, a female*) to the noun, as:

A little one, a child kwōn.

A young girl, a girl child kwōn ī-pān.

A younger sister vā ī-pān, an older sister vā ī-pān.

11. The letter *I* is a prefix in proper names which means female: it also means female in words such as *ī-bō-i one (female)*, *ī-śā a female friend.*

12. Some nouns stand for females alone, and their use cannot be mistaken: such nouns have no termination signifying gender, as: *Yā-kāu a nun (Buddhist).*

13. In words denoting ogresses and all the lower animals and tools, *kā-mā*¹ is added to the noun to express the feminine gender, as:

A cow mūk kā-mā, a goose hān kā-mā, an ogress pī-lū kā-mā, a knife bōt kā-mā.

¹ See N. 196.

14. Yā (*grandmother*) is sometimes used as a prefix, to denote an ogress, as : Yā pī-lū.

15. The sex of *spirits*, is generally denoted by Yā (*grandmother*), or Tā (*grandfather*), placed as a prefix before the word *kạ-nặm spirit*, as : A *spirit (male)* tā kạ-nặm.

16. The word Bī (*a human being*), *a person*, when used as a noun, has seldom an added word to express gender. When used in the singular, it generally expresses *Man*, though it is occasionally used to denote a woman. When used in the plural it includes both men and women, as :

A *man goes* bī lặ.

I *see many people* ơ yū bī blặm blặm.
I *see people many.*

17. When, in the conversation, a child or an animal has already been referred to, the suffix denoting gender is generally dropped.

18. Verbal Nouns are often formed by prefixing Pạn (*what, or that which*) or Ra to the verb, as :

To *be conceited, to be particular* kạ-rặ-kặ.

Conceit pạn-kạ-rặ-kặ.

To *sit mặ, a seat* ra-mặ.

Case.

19. Nouns and pronouns have no change in form to express Case.

Where, in English, we should use the Possessive Case, the two nouns are placed side by side, the last denoting the possessor, as :

The *elephant's trunk* ngặng sặng.
trunk elephant.

A *jungle bird* sặm bặ.
bird jungle.

The Place of the Noun in the Sentence.

20. In simple sentences the subject precedes the verb, as :

The day is fine ṣā-ngī lă.
 day is good.

21. In longer sentences the subject sometimes precedes and sometimes follows the verb, as :

Long ago there lived a king

ū hō yū hō-kām ū pā.¹
 one past time lived king one.

or ū hō hō-kām yū ū pā.¹
 one past time king lived one.

22. In a sentence in which the words *kān* (if or when), *kū-i* (as), and *yām* (time), occur, the subject often follows the verb, as :

From the time that the king goes

ōr yām lōh hō-kām ū pā.¹
 from time goes king one.

As my father returns kū-i vēng kūn ō.
 as returns father my.

23. The object generally follows the verb, as :

The child loves its mother kwōn rāk mā ān.
 child loves mother its.

24. When the verb is imperative, the object often precedes the verb, as :

Give me another fish kā hā ū tō¹ dēh ta ō, or
 fish other one give to me.

dēh kā hā ta ō ū tō.¹
 give fish other to me one.

Put my umbrella in the house tī ō ūn ta gāng.
 umbrella my place in house.

¹ See N. 196.

PRONOUNS

Personal Pronouns.

Singular.

25. <i>I, me, my</i>	.	.	.	.	.	.	ō.
<i>Thou, thee, thy</i>	.	.	.	.	.	.	mī, or dē. ¹
<i>He, him, his</i>	.	.	.	.	.	.	ān, or dē.
<i>She, her</i>	.	.	.	.	.	.	ān, or dē.
<i>It, its</i>	.	.	.	.	.	.	ān, or dē.

Plural.

<i>We, us, our</i>	.	.	.	.	.	.	yē, or ē. ²
<i>You, your</i>	.	.	.	.	.	.	pē, or dē.
<i>They, them, their</i>	.	.	.	.	.	.	gē, or dē.

26. When the noun referred to is collective, or is a common noun with a large numeral, instead of using the pronoun *gē* *they* (*them, their*), *ān* *he* (*she* or *it*) is alternatively used, as :

Give me a hundred men, let them follow me

dēh	bī	ū	pā-ri-āh,	dēh	ān	loh	jōm	ō.
give	men	one	hundred,	give	him	go	follow	me.
	or				or			
	people				come			

Dual Pronouns.

27. <i>We</i> (<i>thou</i> and <i>I</i>) both being present	.	āī.
<i>Us</i> (<i>thee</i> and <i>me</i>) „ „ „	.	āī.
<i>Our</i> (<i>thy</i> and <i>my</i>) „ „ „	.	āī.
<i>We</i> (<i>he</i> or <i>she</i> and <i>I</i>) both being present	.	āī.
<i>Us</i> (<i>him</i> or <i>her</i> and <i>me</i>) „ „ „	.	āī.
<i>Our</i> (<i>his</i> or <i>her</i> and <i>my</i>) „ „ „	.	āī.
<i>We</i> (<i>he</i> or <i>she</i> and <i>I</i>) if one is not present	.	yār.
<i>Us</i> (<i>him</i> or <i>her</i> and <i>me</i>) „ „ „	.	yār.
<i>Our</i> (<i>his</i> or <i>her</i> and <i>my</i>) „ „ „	.	yār.

¹ See N. 31, N. 46, N. 58, and N. 107.

² *Yē* *we* (*our, us*) is applied when some of the people to which *we* refers are not present; *ē* *we* (*our, us*), is used when the people are all present.

<i>They</i> (or <i>them</i>) (two)	. . . .	gār, ¹ or dē.
<i>He</i> (or <i>she</i>) and <i>thou</i>	. . . .	pār, or dē.
<i>Him</i> (or <i>her</i>) and <i>thee</i>	. . . .	pār, or dē.
<i>His</i> (or <i>her</i>) and <i>thy</i>	. . . .	pār, or dē.

Observe the following expressions :

<i>Thou</i> and <i>we</i>	. . . .	mī yē, or mī ē.
<i>Thee</i> and <i>us</i>	. . . .	mī yē, or mī ē.
<i>We</i> and <i>he</i> (or <i>she</i>)	. . . .	yē (or ē) gār ṇn.
<i>Us</i> and <i>him</i> (or <i>her</i>)	. . . .	yē (or ē) gār ṇn.
<i>Our</i> and <i>his</i> (or <i>her</i>)	. . . .	yē (or ē) gār ṇn.

Possessive.

Singular.

28. <i>Mine</i>	hā ṇ. ²
<i>Thine</i>	hā mī, or hā dē.
<i>His</i>	hā ṇn, or hā dē.
<i>Hers</i>	hā ṇn, or hā dē.
<i>Its</i>	hā ṇn, or hā dē.

Plural.

29. <i>Ours</i>	hā yē, or hā ē.
<i>Yours</i>	hā pē, or hā dē.
<i>Theirs</i>	hā gē, or hā dē.

Dual.

30. <i>Ours</i> (belonging to <i>him</i> or <i>her</i> and <i>me</i>)	hā āi, or hā yār.
<i>Ours</i> (belonging to <i>thee</i> and <i>me</i>)	. hā āi, or hā yār.
	see above.
<i>Theirs</i> (two)	. . . . hā gār, or hā dē.
<i>Yours</i> (belonging to <i>him</i> or <i>her</i> and <i>thee</i>)	hā pār, or hā dē.

¹ Gār may also be used to unite two nouns, one of which may be plural, as:—*Give me the bag and the three small baskets*

tōh ra-pyō gār krōng dyāt u-āi pōng,³ dēh ta ṇ.
take bag them (two) baskets small three give to me.

² Hā literally means *place*.

³ See N. 196.

N.B. When there is a noun in the sentence, the word *hā* is generally omitted, as *The house is ours* *gāng yār.*
house our.

31. The Personal Pronouns *mī*, *ān*, *pē*, *gē*, *gār*, and *pār* when repeated in a sentence, often take the form of *dē* (*self*) as:

You must not go yet *pē hnyām bāp dē (or pē) lōh.*
you not yet is necessary you go.

You (two) must not go yet
pār hnyām bāp dē (or pār) lōh.
you two not yet is necessary you go.

32. But the first persons singular and plural, or the dual pronouns *āi* and *yār* do not follow the above rule, as:

We must not go yet *yē (or ē, or āi, or yār) hnyām*
we not yet

bāp yē (or ē, or āi, or yār) lōh.
is necessary we go.

Examples of the use of Personal Pronouns.

They asked him to return to them

gē hmān ta ān vēng ta dē.
they asked to him return to them.

We two chatted till late, it was past midnight

yār kəp-mōn mō lā, sōm hlwō-i.
we two chatted till late midnight past.

I am surely going to-day *ō lōh yō pā-dīn.*

I go surely to-day.

You must not hurry *pē māi nyēt.*

you must not hurry.
or
do not

We could not wait *yē ka bē yē rē.*

we not able we wait.

Who is it? *A-shē ān mōh?*

who it is.

It is mine *hā ō.*

33. Where a noun might be repeated in a sentence, *dē* is often substituted for the second noun, as:

The man must not go yet *bī hnyām bāp dē loh.*
 man not yet is necessary he go.

My father did not tell me *kūn ō ka yū dē grāi ta ō.*
 father my not has he told to me.

34. In a conversation, where a person or a thing is being discussed, the Personal Pronoun, relating to the person or the thing, is often omitted, as:

Where is the horse? (answer) *it has run away*

hā mō gwāi hrāng? ¹ dū pwōt.
 place what is horse, run away away.

35. Sometimes a Personal Pronoun is repeated in a sentence, where the repetition would be unnecessary in English, as:

Go away please *mī vōng bū mī tyī.*
 thou go back on thou please.
 or
 still

The old man says *kwōn-hyār dāh.* or *kwōn-hyār ān dāh.*
 old man says, old man he says.

Bring me here the little dog

tōh dēh ta ō ā-ō dē dyāt ān hā ō.
 take give to me dog it is little it place this
 or
 here.

In the above sentence *ān* it may be omitted.

In telling a story, to make the meaning very plain, the Personal Pronoun is repeated very often, as:

His father and mother said

kūn ān gār mā ān dāh gār.
 father his they two mother his said they two.

36. The repetition of a Personal Pronoun sometimes changes the meaning of a sentence, as:

I shall go *ō chāng loh.*
 I shall go.

I go as I please *ō chāng ō loh.*
 I shall I go.

¹ *Ān* it understood.

I shall work ǒ chāng rōr.
 I shall work.

I work as I please ǒ chāng ǒ rōr.
 I shall I work.

37. When two verbs follow one noun, the Personal Pronoun is sometimes inserted between the verbs, as :

Men say bī dāh gē¹ grāi.
 men say they tell
 or
 speak.

The woman does not seek to know ī-pān ka tīp dē nāp.
 woman not seeks she know.

The thieves cursed us bī rāt ēh yē kīn yē.
 people steal cursed us cursed us.

I see ǒ yū ǒ mēn. *He saw* ān yū dē mēn.
 I saw I saw he saw he saw
 or
 looked. looked.

We do not wish to see her yē ka šīn yē yū ān.
 we not wish we see her.

38. In telling a story, to make the meaning very plain, the Personal Pronoun is often repeated, and the Possessive Pronoun is repeated with each noun, as :

His father and mother have died

kūn ān gār mā ān hwō-i yām gār.
 father his they (two) mother his finished dead they (two).

His older and younger brothers said

vāi ān gār vā ān gār dāh.
 older brother his they (two) younger brother his they (two) said.

39. In a sentence expressing a command, the Personal Pronoun is sometimes expressed and sometimes omitted, as :

Do not eat pē māi hōm. or māi hōm.
 you do not eat. do not eat.

¹ Or dē.

44. The Personal Pronoun, denoting the Possessor, generally follows the object possessed, as :

My house gāng ô.
 house my.

This house is ours i-ō pēn gāng yār.¹
 this is house our.

45. Following the Verbs tōh (*to take*), dū-ε (*to bring*), yū (*to have*), and others, the Possessive Pronoun precedes the object possessed, as :

We take our little child yē tōh yē kwōn dyāt. •
 we take our child little.

The young man brought his friend ra-lyāng dū-ε dē gō.
 young man brought his friend.

I have my child ô yū ô kwōn.²
 I have my child.

We (two) have not our child here
 yār ka yū yār kwōn hā ô.
 we two not have our child place thus.

46. When dē is used to represent a Personal Pronoun (repeated in the sentence) following the verbs tōh, dū-ε and yū, as above, it precedes the object possessed, as :

He has a garden ān yū dē kār-būm.
 he has his garden.

47. Where hwō-i mōh (*finished is*), begins a sentence, the Personal Pronoun, being the Subject, follows the verb, as :

It is settled that I do not return hwō-i mōh ka vīr ô.
 finished is not return I.

It is settled that we do not give it to him
 hwō-i mōh ka dēh yē ta ān.³
 finished is not give we to him.

¹ Dual pronoun, see N. 27.

² The sentence ô yū kwōn ô would mean *I see my child*.
 I see child my

³ Ān it is understood but not expressed.

In speaking to a stranger, if the stranger is a middle-aged person, it is polite to substitute ān (*uncle* or *aunt*) for the Personal Pronoun mī (*thou, thee, or thy*). In addressing an old person, tā (*grandfather*) or yā (*grandmother*) is often used instead of a Pronoun.

Sometimes in ceremonial language, the first person plural yē (*we, us* or *our*) is used instead of the first person singular ō (*I, me* or *my*).

52. In such an exclamation as *O friends come!* the Personal Pronoun pē (*you*) should be added to the sentence, as :

lqh bū-gō pē ō.
come friends you O.

53. It may be noted that when one of the lower animals, or an inanimate object (being present) is the subject of conversation, a Demonstrative Pronoun¹ rather than a Personal Pronoun, is used in the first sentence, in speaking of the animal or object, as :

It is pretty i-ō ka-ri-ār.
thus is pretty.

54. When the Personal Pronoun ān, meaning *he, she* or *it*, follows the Interrogative Pronoun shī (*what*), the ā of ān is nearly always omitted, the two words being pronounced as one, as : shī 'n.

What is it? shī 'n mōh?
what it is

In other cases when ān is preceded by a vowel, the ā is often dropped, as :

Come before dark lqh krū-ε 'n āp.
come before it is dark.

55. The name of a person (the subject or the object) is often

¹ See N. 97.

Whose daughter is she? kwōn ĭ-pān ā-sē ān mōh?
child female whose she is.

Whose pig is that?

lē tāi ā-sē ān mōh? or lē ā-sē ān mōh?
pig that whose it is. pig whose it is.

60. Whom? ā-sē, sometimes pronounced ā-shē, ā-sī or ā-shī.

Whom dost thou see?

ā-sē mī yū dē mēn? or mī ā-sē mī yū?
whom thou seest thou lookest thou whom thou seest.
or
seest.

Whom did you hear speak?

ā-sē grāi pē chāng¹ śa-tīng?
who spoke you will hear.

or pē yū dē śa-tīng pān-grāi² ā-sē?
you have you heard the speaking whom.

With whom has she gone? r'ā-sē ān lēh?
with whom she went out.

With whom art thou working?

r'ā-sē mī rōr ūn? or ā-sē mī rōr ūn?
with whom thou workest place whom thou workest place
or
keep. keep.

61. What śī or shī, sē or shē.

What is the matter? shī 'n nyā?
what it makes.

What is he eating? sē ān hōm?
what he eats.

What day is this? pā-dīn shē ān mōh?
to-day what it is.

62. What? i-mō, mō.

What dost thou believe? i-mō mī hnyōm?
what thou believest.

What day is this? śa-ngī mō ān rōt?
day what it arrives.

At what time did he return? a-kīng mō ān vōng?
time what he returned.

¹ See N. 215.

² See N. 248.

63. *Whatever* dă ī mōh (*any ?thing is*).

Whatever is she doing? dă ī mōh āu nyā?
any ?thing is she does.

64. *Which?* i-mō, or mō.

Which is he? i-mō āu mōh?
which he is.

On which day was the child born?

śa-ngī mō kwōn pēn bi?
day which child became human being.
 or
what

• *Which is thy house?*

i-mō mōh gāng mī? or i-mō gāng mī mōh?
which is house thy, which house thy is.

Place in the Sentence of Interrogative Pronouns.

65. It is difficult to make any rule for the Place in the Sentence of Interrogative Pronouns, but when the verb has a Demonstrative Pronoun, such as i-ō (*this one*) or i-tāi (*that one*) for an object, the Demonstrative Pronoun generally begins the sentence and is immediately followed by the Interrogative Pronoun, as:

Who brought those? gē i-tāi ā-shē tōh dē dū-ē.
they that who took who brought.
 or
those

Reflexive Pronouns.

Singular.

66. *Myself* tō ō.

Thyself tō mī, or tō dē.¹

Himself tō ān, or tō dē.

Herself tō ān, or tō dē.

Itself tō ān, or tō dē.

Plural.

67. *Ourselves* tō yē, or tō ē.²

Yourselves tō pē, or tō dē.

Themselves tō gē, or tō dē.

¹ See N. 31.

² See note 2, page 17.

Dual.

68. *Ourselves (myself and thyself)* tō yār, or tō āi.¹
Myself and himself (or herself) tō yār, or tō āi.
Thyself and himself (or herself) tō pār, or tō dē.

69. Sometimes the word *prim* (*old*) is inserted between the word *tō* (*self* or *body*) and the Pronoun:

[illegible]

I myself told her this tō ō ō grāī ta ān.
body my this said to him.

I myself have done it paṇ-nyā tō prīm ō.
the doing body old my.

He himself saw the elephant tō ān yū sāng.
body his saw elephant.

I-kō-i looked at the horse herself

I-kō-i tō dē ạn mēn brạng.
I-kō-i body her she looked horse.

Indefinite and Distributive Pronouns.

70. *Any* *đă*.

Which wouldst thou like? Take any

i-mō mī sīn bōn? Dă pạn mōh tōh mī dū-e.
which thou wishest get. any what is take thou bring.

71. *Some* b̄ar-dī, p̄ar-dī.

Give me some dēh ta ō paṛ-dī (or baṛ-dī).
 give to me some.

There is some in the basket

gwāī bār-dī (or pār-dī) ta jū-ār.
remains some in basket.

I saw some in the market

ȡ yũ kũ kăt ɓar-dĩ (or ɓar-dĩ).
I saw in market some.

¹ See N. 27.

72. *Some*. Sometimes *gē* (*they*), and *ḡar-dī* (or *ḡar-dī*) (*some*) are used together, as :

Some of her relations brought cloth to her.

va-vāi ḡn gē ḡar-dī (or ḡar-dī) dū-ε ḡn grū.
relations her they some brought her cloth.

73. *Some* *ū kḡan-dā*. This expression means *one half*, or *one part* but is also used to express *some*, as :

I saw some in the village ṽ yū ū kḡan-dā kū rū.
I saw one part in village.

74. *One*, a man *ā-bō* is sometimes used like the French word *on*, in the masculine form *ā-bō*, in the feminine *ī-bō-ε*, as :

One (man) goes ā-bō ləh, *One (woman) says* ī-bō-ε grāi.

75. *None* (*no one*) applied to human beings *ka . . . bī-mōḡh* (*not any one*) or *bī-mōḡh . . . ka*. Sometimes *bī-mōḡh* is pronounced *bī-hmōḡh*.

There are none (no people) here

hā ṽ bī ka yū bī-mōḡh.
place this people not are any one

76. *No one* *ka . . . bī-mōḡh*, or *bī-mōḡh ka*.

No one knows bī-mōḡh ka năp.
any one not knows.

77. *No one*, *not even one* applied to human beings *ka . . . hlāi ū kū*.¹ *Hlāi* is sometimes pronounced *hlāu*.

I have spoken to no one

ṽ ka grāi ta bī hlāi (or hlau) ū kū.¹
I not spoke to people even one
or
person

There is no one in the house

kū gāng bī ka gwāi hlāi ū kū.¹
in house people not remain even one.
or
person

¹ See N. 196.

78. *None* meaning *no beasts* ka . . . hlāi (or hlāu) ū tō.¹

There are none (no cattle) on the hill

mūk ka yū hlāi ū tō¹ ta sōr.
cattle not are even one on hill.

79. *None* meaning *no fruit* ka . . . hlāi ū pōng.¹

I have none ō ka yū hlāi ū pōng.
I not have even one.

80. In the same way any other suitable Numeral Determinative may be used, as:

I have none (meaning a short hank of cotton)

ō ka yū hlāi ū kīng.¹
I not have even one.

81. *Either*. There are several ways of expressing *either*, as:

Give me either dēh i-mō ma-hwō-i.
give which no matter.

Choose either i-mō mī ūng rār ta mī.
which thou likest choose to there.

82. *Neither*. *Neither* may be expressed in the same way as *Either* with the addition of ka (*not*), or māi (*do not, must not*) or tǎp (*do not, must not*) to the sentence, as:

I shall choose neither i-mō ō ka rār ta ō.
which I not choose to me.

Take neither

i-ō i-tāi māi tōh i-mō ma-hwō-i.
this that do not take which no matter.

or i-ō ma-hwō-i i-tāi ma-hwō-i māi tōh.
this no matter that no matter do not take.

83. *All* pāi.

They went up to the palace, all holding books

gē hō ta hō pāi kōng cha-ōk.
they went up to palace all held books.

¹ See N. 196.

84. *Both* gār (*they two, them two*)

Both have gone gār hwō-i loh.
they (two) finished go.

85. *Each* lāi.

Each sells at the market lāi yāng ta kăt.
each sells at market.

Relative Pronouns.

86. *Who* ā-śē or ā-shē.

The word ā-śē (or ā-shē) is occasionally used as a Relative Pronoun: it corresponds very much to *whoever* in English, as:

(*He*) *who has wisdom can teach others*

ā-śē yū dē pīng-nyā ān pēn šōn bī.
who has his wisdom he becomes teaches others.

(*She*) *who wishes to give may give* ā-shē šīn dēh dēh.
who wishes to give give.

As may be seen in the above sentence, the word ā-śē, when the subject of two verbs, takes the form of dē when repeated in the sentence.

87. *Who* ān.

Ān is often used in poetry, and sometimes in prose, to express *who*; this word, when it expresses *who* is always inserted between the noun or the pronoun and the verb, unless there is an adjective in the sentence, as:

The old man who is ill kwōn-hyār ān ka-bē.
old man who is ill.

You who are young men pē ān mōh ra-lyāng.
you who are young men.

Thou who art tired mī ān ūr.
thou who art tired.

88. But when there is an adjective in the sentence, ān meaning *who* is placed after the adjective, as:

All the people who remained beside the fire said

bī dō-st dō-st ān gwāi ta ka-fāng gē dāh.
people all who remained at fire-place they said.

89. *Who.* Palaungs more often express our Relative Pronouns in this manner :

The man who lived there is dead

bī gwāi hā tāi ān yām.
man lived place that he is dead
or
who died.

or bī ān gwāi hā tāi ān yām.
man he lived place that he is dead.
or
who

The woman who did that work has gone away

ī-pān hwō-i rōr i-tāi loh pwōt.
woman finished work that went away.

or ī-pān ān hwō-i rōr i-tāi loh pwōt yō.¹
woman who finished work that went away.
or
she

90. *Whom.* The word ā-śē (or ā-shē) is sometimes used to express *whom*, as :

I know with whom she lives ō nāp r'ā-shē ān gwāi.
I know with whom she lives.

But Palaungs more often express *whom* in this way :

The child whom you saw yesterday is ill

hō-dīn pē hwō-i yū kan-nyōm dyāt, ān ka-bē.
yesterday you finished saw child small it is ill.

91. *Whom* pān.

The child whom you saw yesterday is ill

kwōn kan-nyōm pē pān mēn hō-dīn ān ka-bē.
child child you whom saw yesterday it is ill.
or
little one

92. *Whose.* The English Relative Pronoun *whose* is generally expressed in Palaung as in the following sentences :

The woman whose husband is mad is here

bī rū ī-pān ān gwāi hā ō.
man mad woman his lives place this.
or
wife

¹ See N. 260.

Demonstrative Pronouns.

97 *This* i-ō, or ō. These words are used when the object is in the hand, or very near the speaker, as:

This is falling i-ō jōh yō.¹
 this falls.

This has fallen i-ō hwō-i jōh pwōt
 this finished fell away.

I shall take this ō dī tōh i-ō.
 I shall take this.

98. *This* i-nān, or nān. I-nān or nān denotes that the object is at a greater distance than when i-ō or ō is used, as:

Wash this lāp i-nān. In such a short sentence, i-nān sounds better than nān.

99. *This*. Dīn is occasionally used to express *this*, see N. 153.

100. *That* i-tāi, or tāi.

These words are used by people who are near each other, and are discussing a distant object, as:

Who is that? ā-shē mōh tāi.
 who is that.

Who will believe that?

ā-sē dī hnyōm i-tāi. or i-tāi ā-sē dī hnyōm.
 who will believe that. that who will believe.

I-tāi and tāi are sometimes pronounced i-twāi and twāi. As a rule there is no difference in the meaning between i-tāi and i-twāi, tāi and twāi, but some families reserve i-twāi and twāi for objects in the far distance.

101. *That* i-dīn, or dīn. This word is used to express an object not near the person who is speaking, but near the person spoken to,² as:

Who is that? ā-sē ān mōh dīn?
 who he is that.

What is that? shē mōh dīn?
 what is that.

¹ See N. 260.

² Compare Latin *iste*.

102. *These* gē i-ō, gē ō, or gē nān. These follow the same rules as the singular.¹ If *these* signifies two persons, gār i-ō, gār ō, or gār nān would be used.

These (fruits) are ripe

gē	ō	shīn	yō. ²	or	gē	ō	hwō-i	shīn	yō. ²
they	this	are	ripe.		they	this	finished	are	ripe.
	or					or			
	these					these			

These (horses) were bought in China

gē	nān	hwō-i	jūr	kūng	Kē.
they	this	finished	bought	country	China.
	or				
	these				

103. When the plurals gē or gār are repeated in a sentence, the first gē or gār may be omitted, as:

Whose are these?

gē	ō	ā-shē	gē	mōh?	or	i-ō	ā-shē	gē	mōh?
they	this	whose	they	are.		this	whose	they	are.
	or					or			
	these					these			

104. *Those* gē i-tāi, gē tāi. If dual gār i-tāi, or gār tāi.

<i>I wish to look at those</i>	ō	shīn	mēn	gē	tāi.
	I	wish	look	them	that.
				or	
				those	

Those (mangoes) are not good gē tāi ka lă.

they	that	not	are	good.
	or			
	those			

105. *Those* gē dīn, or, if dual, gār dīn.

<i>Take those to the jungle</i>	gē	dīn	tōh	dē	dū-ε	ta	brī.
	they	that	take	you	bring	to	jungle.
		or					
		those					

106. I-ō, ō, i-nān, nān, i-tāi, tāi, i-dīn, dīn meaning *this* and *that* (*man* or *woman*) also the plurals gē i-ō, gē ō, &c. and the duals (see above) meaning *these* and *those* (*men* and *women*) can be used in Palaung, where, in English, we should use *this* and

¹ These plurals follow the same rules as the singular, see N. 97, N. 98, N. 100, and N. 101.

² See N. 260.

that, these and *those* as Demonstrative Adjectives, along with a noun, as :

This (man) has come to see thee i-ō mī ləh mēn.
 this (man) *thee* *came* *see.*

These (men) are waiting for you gū ō rě pē.
 they this wait you.
 or
 these (men)

Go, speak to those (women) lq̄h kar-grāi ra gē tāi.
go together speak with them that
or
those (women)

These (children) can work gē ō bē dē rōr.
 they this able they work.

or
these (children)

107. The above Pronouns, when repeated in the sentence,¹ take the form of *dē*, as :

These (men) spoke to him gē ō dāh dē grāi ta ān.
they this said they spoke to him.
 or
these (men)

Place in the Sentence of Demonstrative Pronouns.

108. These generally come before the verb when the Subject and follow the verb when the Object. But when the Subject is an Interrogative Pronoun, and the Object a Demonstrative Pronoun, the Object may sometimes precede the Subject, as :

Who will do it? I-tāi ā-shē dī rōr.
that who will do.

ADJECTIVES

Adjectives of Quality or State.

109. These Adjectives are also Verbs, as :

Sweet, to be sweet ngām.

Bad, to be bad kǎ-öt.

Small, to be small dyāt.

Large, to be large dāng.

¹ See N. 31.

Hot, to be hot . . . māi.

Ugly, to be ugly . . . nyō.

Black, to be black . . . yim.

An affectionate child kwōn rāk,
child affectionate.

The child loves me kwōn rāk ō.
child loves me.

A small house, or the house is small gāng dyāt.
house small
or
is small.

A great mountain, or the mountain is great šōr dāng.
mountain great
or
is great.

The blade of a new knife plā bōt kạn-mē.
blade knife new
or
is new.

Very good red flannel kyūng kō kya hnyo hnyō.
flannel red excellent very.
or
is excellent.

110. The reduplication of the Adjective sometimes changes its meaning, as :

Salt water ōm šō.
water salt.

Brackish water ōm šō šō.
water salt salt.

Very salt water ōm šō šāng.
water salt bitter.

Place of Adjectives of Quality or State in a Sentence.

111. When the Adjective qualifies the noun, it generally follows it, as :

The beautiful girl can sing
ra-pyā kạ-ri-ār ān bē kạ-nyir.
girl beautiful she able sing.

112. The word kwōn (*a little one, a child*) is often used to

express the sense of smallness ; it is then placed before the noun which it qualifies, as :

A small bag kwōn ra-pyō.
 child bag.
 or
 little one

A small cat, a kitten kwōn a-ngāū.
 child cat.
 or
 little one

113. The Adjective *lāi* (*other, different*) is also placed before the noun which it qualifies, as :

Other villages lāi rū.
 other villages.
 or
 different

Other countries lāi kūng.
 other countries.
 or
 different

Indefinite Adjectives of Quantity and Number.

114. *Much* blām.

Much rice ra-kō blām.
 rice much.

115. *Much* sạp sạp.

This expression is seldom used by the Palaungs of Namhsan, but is more often used than *blām* by Palaungs in the neighbouring villages.

116. *Little* che-ṛě, chăit, chī chī.

Chăit and chī chī represent an extremely small quantity, less than *che-ṛě*.

Give me a little rice dēh ta ō pōm¹ che-ṛě (or chăit,
 give to me rice little.
 or chī chī).

or dēh pōm ta ō che-ṛě (or chăit, or chī chī).
 give rice to me little.

¹ ra-kō uncooked rice, pōm cooked rice.

117. *Many* blām.*There are many pigs in the village*

kū-nāu	rū	lē	gwāi	blām	găt.
in	village	pigs	remain	many	very.

118. *Many* kōn. This expression is applied to human beings and to the lower animals, it is seldom applied to insects.

<i>Many people have come here</i>	hī	kōn	lōh	hā	ō.
	people	many	come	place	this.

119. *Few* brē, ka blām (*not many*), or ka gōp blām (*not very much many*).

<i>These people are few</i>	bī	gē	nān	brē	hnyō.
	people	they	this	few	very.
		or			
		these			

Few tigers are killed there

ra-vāi	bī	pyām	pēt	hā	tāi	ka	gōp	blām.
tigers	people	killed	quite	place	that	not	very much	many.

Few Palaungs go to Rangoon this year

Ta-āng	gē	lēh	Yāng-ngūn	śa-nām	ō	ka	gōp	blām.
Palaungs	they	go down	Rangoon	year	this	not	very much	many.

120. *Few* (a few) ār u-āi (*two three*). Ār u-āi may be substituted for ka gōp blām in the above sentence, as :

Few Palaungs are going to Rangoon this year

Ta-āng	gē	lēh	Yāng-ngūn	śa-nām	ō	ār	u-āi	kū. ¹
Palaungs	they	go down	Rangoon	year	this	two	three.	

121. *All* (when applied to human beings) twōn, sometimes pronounced twōng, or tu-ōng. The Numeral Determinative kū¹ must be used after this word.

<i>All men must die</i>	bī	yām	twōn	kū. ¹
	men	die	all.	

or	twōn	kū ¹	bī	yām.
	all	men	die.	

bī	twōn	kū ¹	bāp	dē	yām.
men	all		is necessary	they	die.

or
must

¹ See N. 196.

They all went to the festival

gē ləh ta plō-ε twōn kū.¹
they went to festival all.

122. *All* bəp gē (*as many as they or them*).

They all lived there gē gwāi bəp gē hā tāi.
they lived as many as they place that.

123. *All* when applied to the lower animals twōn, twōng, or tu-ōng. The Numeral Determinative tō¹ must be used after this word.

All the cattle have run away mūk twōn tō dū pwōt.
cattle all ran away away.

or mūk gē twōn tō¹ dū dō-εt yō.²
cattle they all ran away all.

or bəp gwāi mūk gē dū pwōt.
as many as are cattle they ran away away.

124. *All* when applied to inanimate objects, twōn or tu-ōn. This word is sometimes, but not always, followed by a Numeral Determinative (see N. 189).

I am bringing all the things ō dū-ε twōn nē.
I bring all things.

125. *All* tōng. This word is of Shan origin, and, when used, the accompanying noun seems always to be of Shan origin, as:

She walked all day ăn ləh tōng vān. The sentence
she went all day.

Ăn ləh twōn śa-ngī means *She goes daily*.
she goes every day.

The words to express *all night* tōng kăn are also taken from the Shan, but the Palaung words twōn hmō (*all night*) may also be said. In this case hmō, the shortened form of ra-hmō *night* must be used.

They went every day all day for five days

gē ləh tōng vān tōng vān, ăn³ dō-εt pān śa-ngī
they went all day all day they all five days.

¹ See N. 196.

² See N. 260.

³ See N. 26.

They sold all the pots gē yāng klō tāng ka-pūn.
They sold pots all.

129. *All, the whole* pāi.

He put on all the paint on the whole of his house

ān pu-ōn dō-ēt śa-nām ta gāng dē pāi kī-ōng.¹
he painted all paint on house his all
or
whole.

All the year pāi śa-nām. *Every year* twōn śa-nām.

He gave me all the bread

ān dēh ta ō dō-ēt mōng pāi pōng.¹
he gave to me all bread all.

It has rained all this month kyār ō jūng pāi kyār.
month this rain all month.
or
whole

or kyār ō pāi kyār ān jūng.
month this all month it rained.
or
whole

130. *All* pāi kūng.

This expression really means the whole of the people in the country, but some of the Palaungs use it in a more restricted sense, to mean *Whole* or *All*, as:

The tiger ate all the ox

ra-vāi hōm dō-ēt mūk pāi kūng,
tiger ate all ox all
or
whole.

but it would be more correct to say

ra-vāi hōm dō-ēt mūk ū tō.¹
tiger ate all ox one.

The sentence Ra-vāi hōm pāi mūk would mean
tiger ate with ox.

The tiger ate with the ox.

131. *All the people, everybody* lī pāi kūng pāi rū (*people*

¹ See N. 196.

136. *Some* kạn-dì kạn-dì.

I bought some mushrooms yesterday

ō jūr hō-dīn tīr kạn-dì kạn-dì.
I bought yesterday mushrooms some.

137. *Several* ka brē ka blām (*not few not many*). This would apply to eight or ten people.

Several women ī-păn ka brē ka blām.
women not few not many.

138. *Any* tēng.

I cannot get any fruit

plē ō ka bē ō bŭn tēng yŏ.¹
fruit I not able I get any.

139. *Any* dă.

Any man can go

dă bī mōh pēn (or bē) dē lōh, lōh.
any man is able he goes goes.

140. *Any* ū . . . ū with the appropriate Numeral Determinative, see N. 196.

Pick any fruit pēh plē ū pōng² ū pōng.²
pick fruit one one.

141. *Any* (one) ū kŭ² ū kŭ.²
one one.

Any one may come back vēng ū kŭ² ū kŭ.²
come back one one.

142. *Not any, not even a few*

ka . . . hlāi che-rě, ka hlāi ū kŭ² (*not even one*).

I have not any horses ō ka yŭ biāng hlāi che-rě.
I not have horses even few.

I have not spoken to any man, or I have not even spoken to one man ō ka grāi ta bī hlāi ū kŭ.²
I not spoke to people even one.

¹ See N. 260.

² See N. 196.

149. *This* i-ö, or ö. Used when the object is in the hand, or very near the speaker, as :

This horse's bit is unfastened gǎ brăng ô ạn kạ-kăh.
bit horse this is unfastened.

150. *This* i-nān, or nān.

I-nān or nān is used when the object is farther away than when i-ō or ō is used.

Wash this cloth ləṛ grū i-nān (or nān).
 wash cloth this.

I am taking this basket

ȯ tōh ȯ dū-ε jū-ār i-nān (or nān).
I take I bring basket this.

151. *That* i-tāi, or tāi. This expression is used when both speaker and hearer are at a distance from the object, as :

Take this fan to that man's mother

mā ī-mē tāi tōh mi dēh ra-yăp ū.
mother man that take thou give fan this.

or ra-yăp i-ō tōh mī dū-ε ta mā ā-bō tāī.
 fan this take thou bring to mother man that.

or ra-yăp i-ō mā ā-bō t̄ai t̄ōh pwōt dē dū-s.
fan this mother man that take away thou bring.

I shall ask that one

ȝ dī šar-mwōt ta ū kū¹ tāi.
I shall ask to one that.

Sell that basket at the market

jū-ār tāi dēh yāng ta kăt.
basket that give sell in market.
or
at

or yāng jū-ār tāi ta kăt.
 sell basket that in market.

152. I-tāi and tāi are sometimes pronounced i-twāi and

¹ See N. 196.

twāi. The same applies to the Demonstrative Adjectives as to the Demonstrative Pronouns, see N. 100.

That dīn. Dīn is generally used when the object is near the person spoken to, as:

They went with that man gē lōh jōm bī dīn.
they went followed man that.

153. Dīn is used in speaking of a person who is absent, it is also used in the sentence *They spoke in this manner*

gē dāh kū-i dīn.
they spoke as that
or or
like this.

In repeating the remarks of any one, this phrase ends every speech: it is often shortened to dāh kī dīn.

154. *These* gē (or gār)¹ i-ō, gē (or gār) ō, gē (or gār) i-nān, gē (or gār) nān.

These cucumbers are very good
ta-ki-ār gē ō (or nān) lā hnyō hnyō.
cucumbers they this are good very.
or
these

155. *Those* gē (or gār)¹ i-tāi, or gē (or gār) tāi.

Those bags have come from Blamo
ra-pyō gē tāi yŭ ōr Mān-mō (or yŭ lāp Mān-mō).
bags they that came from from Blamo came from side Blamo.
or
those

156. *Those* gē (or gār) i-twāi, gē (or gār) twāi. See N. 100.

Those mountains are very far away
sōr gē i-twāi s̄a-ngāi hnyō hnyō.
mountains they that are far very.
or
those

157. *Those* gē (or gār) dīn.

Those fowls are eating the paddy.
i-ār gē dīn hōm hngō.
fowls they that eat paddy.
or
those

¹ See N. 27.

158. *Same rūm (together), mō-rūm (from mōh to be, rūm together).*

This is the same kind of mango as that

plē	brī	ō	plē	brī	tāl	mōh	rūm (or mō-rūm).
fruit	jungle	this	fruit	jungle	that	are	together.
or			or			or	
mango			mango			same.	

This is the same cloth as that

grū	ō	gār	grū	tāl	mō-rūm (or mōh rūm).
cloth	this	they two	cloth	that	same.

159. *Same, like, similar hnēr.*

She is like her younger sister

ān	hnēr	vā	ān (or dē).
she	like	younger sister	her. ¹
	or		
	is like		

160. *Like kū-i, or kī.*

Kū-i may be substituted for hnēr in the above sentence.

I have never seen it like this

ō	ka	tōm	yū	kū-i (or kī)	ō	hlāi	ū	lōh.
I	not	ever	saw	as	this	ever	one	time.
				or				
				like				

161. *Another; other hār.*

Another woman does that work ī-pān hār rōr tāl.

woman other worked that.

or

another

or ī-pān hār ū kū² ān rōr tāl.

woman other one

she worked that.

or

another

162. *Another i-hār or hār. I-hār is often used in speaking of inanimate objects, and sometimes of the lower animals, as:*

Give me another fish

dēh	kā	i-hār	ta	ō	ū	tō. ²
give	fish	other	to	me	one.	

or

another

He has gone to another place ān lōh hā hār.

he went place another.

or

other

¹ See N. 31.

² See N. 196.

163. Another. Sometimes by repeating a noun *another* is expressed, as :

One day is like another ū śa-ngī hnēr ū śa-ngī.
one day is like one day.

164. *Another.* The sentence *One after another*, if applied to human beings, is generally expressed

ū	kū ¹	mōh	ū	kū ¹
	<i>one</i>	<i>is</i>	<i>one</i>	

if applied to the lower animals ū tō¹ mōh ū tō,¹ and,

one *is one*

if applied to inanimate objects, the same expression is used, substituting the appropriate Numeral Determinative for kū or tō. See N. 196.

165. *Other* (things) p̄an-har.

[illegible]

166. Any other *dă . . . ū*, or *ū . . . ū*, followed by the appropriate Numeral Determinative, as :

Give me any other bowl

dǎ ka-lāng ū plā¹ mōh ȁn dēh ta ȯ.
any bowl one be it give to me.

or dēh ta ō ū plā¹ ū plā.¹
give to me one one.

167. *Other lāi (different).*

Other houses lāī gāng. *other villages* lāī rū.
 other houses. other villages.
 or
 different different

168. *Other (people).* The Personal Pronoun *gū* (*they* or *them*) is used to express *other people*, as :

The chief and the other people consented

paṛ-māng gē dēh a-kwōng.
chief they gave consent.
 or
other people

¹ See N. 196.

174. *Each other* kạ.

The prefix kạ is used before many Palaung words to express *Each other*, as:

To scold, to quarrel ĕh, *to abuse each other* kạ-ĕh.

N.B. This prefix, however, does not always mean *Each other*, as:

A coffin lōng, *to gamble* kạ-lōng.

175. Sometimes kạ, used as a prefix, means *Together*, and sometimes it changes the meaning of a verb, as:

To commit a fault lūt.

To make a mistake kạ-lūt.

To fold, to double tấp, *repetition or repeatedly* kạ-tấp.

To decide sâng, *to distribute* kạ-sâng.

176. *Each, Every*. The same Palaung words that express *All* twōn kũ, twōn tō, &c. (see N. 194) are used to express *Each* and *Every*, and there is no rule for their position in the sentence.

177. *Every*. Sometimes the word *Every* is expressed by the reduplication of a phrase, as:

Every four days go to see him

pōn	śa-ngī	pōn	śa-ngī	lōh	ta	ān.
<i>four</i>	<i>days</i>	<i>four</i>	<i>days</i>	<i>go</i>	<i>to</i>	<i>him.</i>

Adjectives of Number.

Cardinal Numbers.

178. In counting, hlēh is used to express *one*, but when *one* is used with a noun expressed, ū is used.

1 ū, or hlēh.

2 ār.

3 u-āi, sometimes pronounced ō-i.

4 pōn.

5 pạn.

- 6 tōr, or tō.
 7 pūr.
 8 tā.
 9 tīm.
 10 kōr, ū kōr. Sometimes ū kṇ is used.
 11 kōr na (or nōng) ū, or kōr na (or nōng) hlēh.
 12 kōr na (or nōng) ār.
 13 kōr na (or nōng) u-āi, or kōr na (or nōng) ō-i.
 14 kōr na (or nōng) pōn.
 15 kōr na (or nōng) pṇ.
 16 kōr na (or nōng) tōr.
 17 kōr na (or nōng) pūr.
 18 kōr na (or nōng) tā.
 19 kōr na (or nōng) tīm.
 20 ār kōr.
 21 ār kōr na (or nōng) ū, or ār kōr na hlēh.
 30 u-āi kōr.
 40 pōn kōr.
 50 pṇ kōr.
 60 tōr kōr.
 70 pūr kōr.
 80 tā kōr.
 90 tīm kōr
 100 ū pṇ-ri-āh, or ū pri-ā.
 105 ū pṇ-ri-āh na (or nōng) pṇ.
 110 ū pṇ-ri-āh na (or nōng) kōr.
 120 ū pṇ-ri-āh na (or nōng) āp kōr.
 125 ū pṇ-ri-āh na (or nōng) ār kōr na pṇ.
 200 ār pṇ-ri-āh.
 500 pṇ pṇ-ri-āh.
 1,000 ū hrēng.
 1,005 ū hrēng na (or nōng) pṇ.
 2,000 ār hrēng.
 10,000 ū hmūn.
 20,000 ār hmūn.

30,000	u-āi hmūn.
40,000	p̄ōn hmūn.
50,000	p̄an hmūn.
60,000	t̄ōr hmūn.
70,000	p̄ūr hmūn.
80,000	tā hmūn.
90,000	t̄im hmūn.
100,000	ū s̄ēn.
1,000,000	ū yē-lān.
10,000,000	ū ka-dē.

179. It may be noted that the Shan numerals are very often used by Palaungs.

Ordinals.

180. There seem to be no Palaung words used as Ordinals, but three Pāli Ordinals are used by the more educated Palaungs, and these are also used in their stories.

First pā-ta-mă.

Second dū-ti-ă.

Third tā-ti-ă.

After the third Ordinal number, the Cardinals are used, as:

The first man pā-ta-mă i-mē.
 first man.

The fourth man i-mē p̄ōn kū¹.
 man four.

He is the fifth child gē ō ū vā ū
 they this one younger brother one
 or
 these

vāi kwōn ān p̄an kū.¹
 older brother children he five.

Examples of the use of Numeral Adjectives.

He is the first man of the ten

gē ō ū kōr ān mōh pā-ta-mă hī.
 they this one ten he is first person.
 or
 these or
 man

¹ See N. 196.

Five (people) are picking tea leaves

gū pūt hlā myām p̄an kū.¹
they pick leaves tea five.

I have two sons and three daughters

ō yū kwōn ī-mē ār ku,¹ kwōn. ī-p̄an u-āi kū.¹
I have children male two children female three.

(the second kwōn may be omitted).

He came twice to see thee ān v̄eng mēn mī ār lōh.
he returned see thee two times.

That is the sixth woman ī-tāi mōh ī-p̄an t̄ōr kū.¹
that is woman six.

181. *The first born child*, whether male or female, is called kwōn t̄ing.

The eldest son is also called vī dāng. Should he die before he reaches the age of four or five years, the second son becomes vī dāng.

The second son, if there are only two, is called kwōn tām; if he has an older and a younger brother, he is called vī k̄an-dī (the middle one), or in the short form vī dī.

The third son vī dyāt.

The fourth son vī dot.

The fifth son vī krū.

The sixth son vī dōn.

The seventh son vī lō-i.

The youngest child, whether son or daughter kwōn t̄y.

The eldest daughter dī dāng.

The second daughter dī k̄an-dī, or dī dī.

The third daughter dī dyāt.

The fourth daughter dī dot.

The fifth daughter dī krū.

The sixth daughter dī dōn.

The seventh daughter dī lō-i.

¹ See N. 196.

This well is half full of water

ōm bōng ō nō ăn ū dōn.
water hole this is full it one half.
 or
well

or ōm bōng ō nō kăṇ-dī kăṇ-dī.
water hole this is full half.
 or
well

Half the house fell gāng pyōh dē ū dōn.
 house fell it one half.
 or
 self

or gāng pyōh pwōt ū kăṇ-dā bāṛ-dī.
 house fell away one half half
 or
 some.

186. As in the above sentences there is often, in Palaung, a reduplication of Adjective.

187. *Half* kwāi. Kwāi is used when the half to which it refers is not an actually separated quantity, as :

Half a rupee rŭn ū kwāi. or kwāi ū byā.
 silver one half. half one rupee.

Give me half a basket of rice

ra-kō ū tāng dīn dēh ta ō ū kwāi.
rice one basket that give to me one half.

Place of Numerals in the Sentence.

188. Sometimes the Cardinal Numeral Adjectives are used in the same way as the Numerals in English, and stand before the nouns which they qualify, as :

One village ū rŭ, *two villages* ār rŭ.

189. Sometimes the Cardinal Numeral Adjectives follow the words which they qualify, when thus preceded they are followed by a descriptive Determinative, as :

Horse brāṅg, *one horse* brāṅg ū tō.¹

¹ See N. 196.

190. Sometimes the Numeral Determinative precedes the noun, the number being understood, as :

He built one house ăn rōr krōng¹ gāng.
 he built house.

or ăn rōr gāng ū krōng.¹
 he built house one.

This (one) writing pōn¹ lik ỗ. or lik ū pōn¹ ỗ.
 letter this. letter one this.

191. In some cases the Numeral, preceding or following the noun, changes the meaning of the sentence, as :

One house gāng ū krōng,¹ *only one house* ū gāng.
 house one one house.

One hut kạ-hūp ū krōng,¹ *only one hut* ū kạ-hūp.
 hut one one hut.

192. These Determinatives are often used without a number to describe the shape of anything, as :

A bolster hmōn pōng,¹ *a pillow (flat)* hmōn kan-blă-a.¹
 cushion cushion.

A box of matches

ngạ-kīr ū i-ūp,¹ *one match* ngạ-kīr ū nyōng.¹
 matches one match one.

193. Occasionally the Numeral with its Determinative is separated from the Noun by another word, as :

Give me another horse brāng hạp ū tō¹ dēh ta ỗ.
 horse another one give to me.

194. These Determinatives are often used after *All*, *Each*, and *Every*,² as :

Give to all the children dēh ta kwōn twōn kū,¹
 give to children all.

195. Occasionally the Determinative represents the subject, as :

Hast thou burnt thy hand ? (answer) Yes, it is painful

Mī hyōp tī mī? Mōh ử,³ kōn¹ ỗ sū.
 thou burned hand thy. is my painful.

¹ See N. 196.

² See N. 121, N. 123, N. 124.

³ See N. 260.

The person in front kũ¹ ra-ăt.
before.

The last person in a row (Indian file) kũ¹ ra-băn.
behind.

N.B.—But in poetry kũ often stands for mĩ *thou, thee,*
and *thy*.

List of a few of the Principal Numeral Determinatives.

196.

Bộng	follows a noun denoting	<i>a bundle of sticks, a bouquet of flowers tied together.</i>
Brã	„ „ „	<i>a meal.</i>
Chặn	„ „ „	<i>a hanging tray, a shelf.</i>
Chũ	„ „ „	<i>a halo, the bank of a river, an image of the Buddha.</i>
Dăng	„ „ „	<i>something long and narrow.</i>
Dộn	„ „ „	<i>a short block of wood.</i>
Gwộng	„ „ „	<i>a ring.</i>
Hlăng	„ „ „	<i>an arrow, a small boat, a tripod (for supporting the rice pot), a chair.</i>
Hlộ	„ „ „	<i>a long hank of cotton.</i>
Hộng	„ „ „	<i>a weighing-machine, a mortar, bellows, a carriage, a coffin, a box, a bed, a room.</i>
l-ũp	„ „ „	<i>a box.</i>
Kạ-mã	„ „ „	<i>a female beast, any tool or instrument such as a sword, a comb, a chisel.</i>

¹ See N. 196.

Kan-āng	follows a noun denoting			<i>a precious stone, a cart.</i>	
Kan-blē-a	„	„	„	<i>anything flat, a ceiling, a mat, a banknote, a brick, a biscuit, a cloud.</i>	
Kan-blē-ak	}	„	„		
Kan-blī-a					
Kan-dā	„	„	„	<i>a cheek.</i>	
Kan-lūm	„	„	„	<i>a lump of anything.</i>	
Kar-āng	}	„	„	<i>a flower with many petals, a bunch of small fruits (such as raspberries), a bunch of flowers (not tied together).</i>	
Ka-ri-ōng					
Kri-āng					
Kar-lūng	„	„	„		<i>a bundle, a boot, a lump of amber.</i>
Kar-pā	„	„	„		<i>a 'comb' of bananas.</i>
Kar-vyāng	„	„	„		<i>a coil, a circle.</i>
Kīng	„	„	„		<i>a short hank of cotton.</i>
Klōng	„	„	„		<i>the bank of a stream, the bank of a tank.</i>
Kōn	„	„	„		<i>an arm, an ear, a leg, a foot, a hand, an anklet, a bracelet, a bale.</i>
Krōng	„	„	„		<i>a large boat, an altar, a bier, a house, a room.</i>
Kū	„	„	„		<i>a human being, a doll.</i>
Lāu	„	„	„		<i>a gun, the sound of an explosion.</i>
Lōh	„	„	„		<i>a storm, an earthquake.</i>
Nē	„	„	„		<i>a piece of cloth, a husk of paddy.</i>

Ngỵāng } Nyāng } Nyōng }	follows a noun denoting	a bamboo, a chain, a rosary, a braid (of hair), a stick, a long fibrous root, a buckle, a cactus, a candle, a match, a needle, a pencil, a vein, a floor, a belt, a flower (with few petals), a post, a bow (for arrows), a banana tree.
Pā	„ „ „	a king, an image of a king.
Pāk	„ „ „	half of a length of cloth.
Plā	„ „ „	a plate, a leaf, a cup, a basin, a flat board, a mushroom.
Plōng	„ „ „	a channel for water.
Pōn	„ „ „	a curtain or screen dividing a room, an envelope, an awning, a skin, a book, a carpet, a blanket.
Pōng	„ „ „	anything round (such as an orange).
Ra-hlōng	„ „ „	a bunch of bananas.
Ra-hūn	„ „ „	a covey of birds.
Rau-jāng	„ „ „	a suit of clothes.
Rịn-sām	„ „ „	a song.
Rōng	„ „ „	a honey-comb, a wasps' nest.
Sū } Chū }	„ „ „	a pagoda, an image of the Buddha.

Sūm	follows a noun denoting	<i>a pair.</i>
Sūng	„ „ „	<i>dice</i> (when two, but when one only the affix is pōng), <i>a drum, playing-cards.</i>
Ta-hō	„ „ „	<i>a sermon.</i>
Ti	„ „ „	<i>a crack, a bridge, an account, a colony, a drop of water, a pond, a curtain</i> (over a door or window), <i>a step</i> (in walking), <i>a piece of land, an arch, an elbow, a bubble, a waterfall, a knot, a vegetable.</i>
Tō	„ „ „	<i>the lower animals, a rainbow, a paper kite.</i>
Ũ, ũp	„ „ „	<i>a whole piece of cloth.</i>
Vār	„ „ „	<i>a rhyme for children.</i>
Yūp	„ „ „	<i>a bush, a creeper.</i>

Comparison of Adjectives.

197. The Comparative Degree is formed by introducing the word *dor* (*than*) into the sentence, as :

My ring is more beautiful than thine

lă-chōp	ō	ō	kā-i-ār	dōr	lă-chōp	mī.
ring	my	this	beautiful	than	ring	thy.
or						
<i>is beautiful</i>						

This house is smaller than yours

gāng	ō	dyăt	dōr	gāng	pē.
house	this	small	than	house	yours.
or					
<i>is small</i>					

That girl is more beautiful than those in the village

ra-pyā	tāi	kā-ri-ār	dōr	ra-pyā	gū	tāi	ū	rū
<i>-girl</i>	<i>that</i>	<i>beautiful</i>	<i>than</i>	<i>girls</i>	<i>they</i>	<i>that</i>	<i>one</i>	<i>village</i>
		or			or			
		<i>is beautiful</i>			<i>those</i>			

nān hnyo hnyō.
this very.

He is bolder than his tall friend

ʼān vāu dōn dōr bū-gō jār dē.
he bold excels than friend tall his.
 or
 is bold

The pleasant village where I live is larger than this village

rū	ta-kū-i	ra-gwāi	ō	dāng	dōr	rū	ō.
village	pleasant	dwelling	my	large	than	village	this.
				or			
				is large			

This slippery path is shorter than that

	ra-dēng	dyāt	kli-āt	ēm	dōr	tāi.
	<i>road</i>	<i>small</i>	<i>slippery</i>	<i>is short</i>	<i>than</i>	<i>that.</i>
or	ra-dēng	dyāt	kli-āt	ka	hlūng	bay tāi.
	<i>road</i>	<i>small</i>	<i>slippery</i>	<i>not</i>	<i>is long</i>	<i>as much as that.</i>

My white horse is not larger than yours

brăng blō ō ō ka dāng dōr brăng pē.
horse white my this not is large than horse your.
 or
 large

He is worse than his younger brother

ān var¹ dūr vā ān.
he bad than younger brother his.
 or
 is bad

In the following sentence *dōr* is not required.

He is the richer of the two

gār ār kū ² ān krīm.
<i>they (two) he is rich</i>
<i>or</i>
<i>rich.</i>

¹ Var. meaning *bad, to be bad*, seems seldom used except in the comparative and superlative degree. If another adjective is used in the sentence it follows var.

² See N. 196.

198. The Superlative Degree is expressed by *dōr* (*than*), followed by the plural of the word with which the comparison is made, as :

That fat girl is the plainest girl in the whole village

ra-pyā klīng tāi nyō dōr ra-pyā dō-ēt dō-ēt pāi rū.
 girl fat that ugly than girls all whole village.
 or
 is ugly

or kū rū ra-pyā klīng tāi nyō dōr ra-pyā gē hāp.
 in village girl fat that ugly than girls they other.
 or
 is ugly

That black bird is the least beautiful

śīm yīm dīn ka-ri-ār dōr śīm hāp chāit chāit.
 bird black that beautiful than birds other little.
 or śīm yīm tāi ān ka rēng ka-ri-ār dōr śīm gē hāp.
 bird black that it not strong beautiful than birds they other.
 or
 is strong is beautiful

Of the three he is the best

kū-nāu gē u-āi kū¹ ān lă dōr gē.
 in them three he good than they.
 or
 is good

He is the worst ān ka-lă dōr gē.
 he bad than they.
 or
 is bad

or ān vāp dōr gē.
 he bad than they.
 or
 is bad

or ān vāp kă-ōt dōr bī hnyo hnyō.
 it bad bad than people very much.
 or
 is bad is bad

199. The word *kyūk* is sometimes used to express *the most*.

200. When a noun stands for the thing compared, it is

¹ See N. 196.

usual to repeat it in order to express the thing to which it is compared, as :

This garden is larger than thine

ō-yēn ō vāh dōr ō-yēn mī.
garden this large than garden thy.
 or
 is large

The sentence Ō-yēn ō vāh dōr hā mī
 garden this large than place thy
 or or
 is large thine

would not be correct: if, however, the gardens have already been compared, ān vāh dōr hā mī might be said.

ān vāh dōr hā mī
it large than place thy.
 or or
 is large thine

Place of Dōr in the Sentence.

201. Dōr follows the adjective, which is expressed in the Comparative or Superlative Degree.

VERBS

202. There is no difference in form between a Transitive and an Intransitive Verb.

203. Where the Passive Voice is expressed in English by the addition of the Verb *to be*, there is often no difference in Palaung between the Active Voice and the Passive, as :

I shut the door ō sāng bāng-bōh.
 I shut door.

The door is shut bāng-bōh sāng.
 door is shut.

To float, to be afloat plūr.

To arouse (another), to be aroused pyŭ.

To unfasten, to be unfastened kăh.

In many cases the Passive Voice cannot be expressed by a

verb in Palaung: the sentence *The man was killed by the Kachins*, would be *The Kachins killed the man*

Kāng pyām pēt ī-mē.
Kachins killed quite man.

Occasionally this form is used

ī-mē kām dē yām kōp Kāng.
man suffered he died on account of Kachins.

204. The Verb is not modified in any way to express Number or Person, as :

I give ṛ dēh : *they give* gē dēh.

205. Neither is there any way in which the Verb is changed to express a difference in Mood, as :

He gives ṛn dēh : (*if*) *he give* ṛn (kṛn) dēh.

206. The Infinitive Mood is expressed by the simple Verb, as :

They asked him to return to them
gē hmān ta ṛn vēng ta dē.
they asked to him return to them.

207. But it is sometimes preceded by the Preposition *ta* (*to*). The addition of this Preposition, however, sometimes changes the meaning of the sentence, as :

I know my work ṛ nṛp rōr.
I know work.

I know how to work ṛ nṛp ta rōr.
I know to work.

208. Often when a Preposition is used with the Infinitive in an English sentence, it is omitted in Palaung, as :

To laugh at a person yūm bī.
laugh person.

209. The Imperative Mood is expressed by the simple verb, as :

Go lḥ, or, more politely, *lḥ tyī go please*. The Verb is often reduplicated for the sake of emphasis, as :

Go lḥ lḥ.

210. The reduplication of a Verb, however, does not always express a more emphatic command, it sometimes entirely changes the meaning of the word, as :

To hide blōng, *to throw water* (on a floor) blōng blōng.

To remain gwāi; *to say, to speak* dāh.

To remain speaking gwāi dāh.

To repeat anything or *repeatedly* gwāi gwāi dāh.

To throw tē, *to throw quickly* tē tē.

To hang without movement jwǒ, *to hang with a swinging movement, to dangle* jwǒ jwǒ.

211. In such a sentence as *Let us go* lōh, the same form is used as in the Present Tense, *We go* ē lōh.

212. Tense may be expressed by prefixing or affixing some particle, which, however, is very often omitted when the context makes the meaning clear without it. Some of these Particles, such as Hwō-i (*to finish*), which is used to express Past Time, are really Verbs.

213. The Present Tense, and habitual action, are both expressed by the simple Verb, as :

I go, or am going ō lōh.

Thou goest, or art going mī lōh.

He, she, or it goes, or is going ăn lōh.

We go, or are going yē lōh, or ē lōh.

You go, or are going pē lōh.

They go, or are going gē lōh.

214. Past Tense is generally expressed by prefixing Hwō-i (often pronounced hwāi) or Hī, or Hī hwō-i to the Verb. These Particles immediately precede the Verb, as :

I was going, I went, I have gone, I had gone

ō hwō-i lōh, or ō hī lōh, or ō hī hwō-i lōh.

Hwō-i and Hī may be omitted if another word in the

220. The Prefix *Dī* may be used to express the immediate Future, as well as the distant Future, as :

He will go quickly ăn dī ləh pāi pāi.
 he will go quickly.

or ăn chăng (or chă or sǎ) ləh pāi pāi.
 he will go quickly.

221. The Prefixes *Chăng* and *Dī* are sometimes used together, as :

I shall go ǒ chăng dī ləh.
 I shall shall go.

222. The Future is often used in Palaung, where the Future is understood, but not expressed, in English, as :

Are you going? pē dī ləh kə ?¹
 you will go.

If it rains kə ăn dī jūng.
 if it will rain.

Thou must go mī dī bǔp dē ləh.
 thou wilt is necessary thou go.

or mī chăng bǔp dē ləh.
 thou wilt is necessary thou go.

She does not know what to do

 ăn ka năp kǔ-i dī nyā.
 she not knows as will do.

I saw it in time before it fell

 c̄r yām di jǒh ăn, ǒ yū.
 from time will fall it I saw.

Her mother waits to speak to her

 mā ăn rē dī grāi ta ăn.
 mother her waits will speak to her.

Why should you not go? shē pē chăng ka ləh ?
 why you will not go.

223. When a Verb is repeated, as in the following example, the Future Prefix should also be repeated, as :

Will you go or not? pē dī ləh, pē dī ka ləh ?
 you will go you will not go.

¹ See N. 261.

224. In a sentence expressing a command, when the negative is prohibitory, a Future Prefix is not used in the sentence, as:

Do not go (at a future date) mī māi lqh.
 thou do not go.
 or
 must not

225. Certain families among the Palaungs use the prefix *Dī* more than the prefixes *Chāng*, *Chă*, and *S'ā*, while others use *Chāng*, *Chă*, and *S'ā* more than *Dī*.

226. The Prefix *Chām* is also used to express Future Time.

227. The Particle *Ma-hwō-i* (*no matter*), is often used to express the English word *Let*. It is used as a command in the third persons, singular and plural, as:

Let him go ān lqh ma-hwō-i.
 he goes no matter.

The above sentence is said in anger or impatience: it would be more polite to say

Dēh ān lqh 'tyī, or dēh ān lqh ma-hwō-i.
 give him go please give him go no matter.

228. When *Ma-hwō-i* is used in the first person, it means *In any case* or *Of course*. *Ō lqh ma-hwō-i* means *I shall go in any case*, or *I shall go of course*.

It is difficult to lay down rules for the exact use of *Ma-hwō-i*, as in the following sentence,

It does not matter whether you do it or not

pē ka rōr ma-hwō-i,
 you not work no matter,
 or
 do

but the same sentence may also mean *You have done no work*.

229. The word *Ka-rāng* appears to mean *To will, to wish*; it is generally used in impatience, or in anger, as:

If he wishes to go, let him go ka-rāng lqh ma-hwō-i.
 (he) wishes go no matter.

I will speak ō ka-rāng grāi.

Ka-rāng dāh seems to mean *Let them talk*.

230. *Need* may be expressed by the Auxiliary Verb Lō (*to want, to require*). See examples at page 75.

231. *May* is sometimes expressed in this way

I may go ṽ ləh, ṽ ka ləh, ka nəp.
 I go I no! go not know.

232. *Let* and *May* are often expressed by the Auxiliary Verb Dēh (*to give*). See examples at page 76.

233. *May* is sometimes expressed by the word Sāng-tō, as :

I may go kən ka sāng-tō ṽ dī ləh.
 if not may I shall go.

234. The English word *Must* may be expressed by the Auxiliary Verb Bāp (or būp), and Bōn (*to be necessary*). See page 77.

Must may also be expressed by adding the Palaung word Hynō (*surely, certainly*) to the sentence, as :

He must be here ʼən gwāi hynō hā ō.
 he remains surely place this.

235. *Ought* is expressed by the Auxiliary Verb Lă (*to be good*). See page 77. The word Tāk is used by some Palaungs, as :

I ought to tell him ṽ tāk grāi ta ʼən.
 I ought tell to him.

236. Conditional sentences are expressed by the introduction of Kən (*if*) into the sentence. See N. 491.

237. The English words *Can* and *Could* may be expressed by the Auxiliary Verbs Bē or Pēn, which mean *To be able*. See page 76.

238. When the English word *Should* implies *Duty*, it may be translated by either of the words used to express *Ought*. See N. 235.

In such a sentence as *I should have seen it, if . . .* Palaungs would say Kạn . . . Ṁ yū ān.
 if I saw it.

239. *Would* is expressed by the Auxiliary Verb Ṣin (*to wish*). See page 80.

240. The Verb follows the subject in simple sentences, but often precedes the subject when there are the words Kạn (*if* or *when*), Kū-i (*as*), and Yām (*time*) in the sentence.¹

241. When a Verb has two subjects, the Verb is generally repeated for each, as :

The horse and the ox ran away

brạng dū pwōt, mūk dū pwōt.
 horse ran away away ox ran away away.

242. But if the sentences are united by the word Gār (*they two, them two, both*), it is not necessary to repeat the Verb, as :

The horse and the ox ran away

brạng gār mūk dū pwōt dē.
 horse they two ox ran away away they.
 or
 both

or brạng mūk gār dū pwōt.
 horse ox they two ran away away.
 or
 both

243. It is often necessary to repeat the Verb, in sentences where it is understood, but not repeated, in English, as :

Wilt thou do it or not ?

mī dī rōr kə², mī dī ka rōr ēh ?²
 thou wilt do thou will not do.

244. When a Transitive Verb has two direct objects, the Verb must be repeated for each, as :

First he bought a horse, then a mule

lōh ra-āt ān jūr brạng, lōh ra-bān ān jūr lō.
 time before he bought horse time after he bought mule.

¹ See N. 22, N. 43, N. 299, and N. 49..

² See N. 261.

245. In an Imperative sentence, the Verb generally precedes the object, as :

Go into the house līp ta gāng, or līp gāng.
 enter to house enter house.
 or
 in

246. In the case of a double object, in an Imperative sentence, the direct object immediately follows the Verb, and is followed by the indirect object, as :

Give me the knife dēh bōt ta ō tyī.
 give knife to me please.

247. Occasionally the Verb follows the direct object, as :

Give me the knife bōt dēh ta ō tyī.
 knife give to me please.

Certain Palaung families use this form, but other Palaungs say that it is more correct to begin the Imperative sentence with the Verb.

Verbal Nouns.

248. Verbs are sometimes turned into Verbal Nouns by adding, as a prefix, Pān (*what, that which*), or Ra.

Examples of Nouns formed from Verbs.

To give dēh, *the giving, that which is given* pān-dēh.

To say dāh, *the speaking, that which is spoken, the speech* pān-dāh.

To be hot māi, *the state of being hot* ra-māi.

To be mōh, *the state of being, the reason* pān-mōh.

To love rāk, *the loving, love* pān-rāk.

To kill pyām, *the killing, the execution* pān-pyām.

To pull fūt, *the pulling, a bandage* pān-fūt.

To live gwāi, *a dwelling-place* ra-gwāi.

To comb the hair jār, *the combing* pān-jār, *a comb* ra-jār.

253. It is difficult to lay down any rule for the Prefixes Pạn and Ra, as their meaning varies for different words. Pạn-nạp ạn means *that which he knows, his knowledge*, ạn pạn nạp dẽ means *he pretends to know*.

254. When there is a reduplication, with Pạn or Ra prefixed to a Verb to form a Verbal Noun, the Prefix is only used with the first word, as:

To be restless vyạng vyạng, *restlessness* pạn-vyạng vyạng, or ra-vyạng vyạng.

255. When there is a negative in the sentence, the Prefix is often separated from the Verb, as:

To arrive rột, *the arriving* ra-rột, *the not arriving* ra ka rột.

Auxiliary Verbs.

256. There are many Auxiliary Verbs, which sometimes precede and sometimes follow the principal Verb.

257. The subject generally precedes the Auxiliary, and a pronoun to represent it is inserted before the principal Verb. But when an Auxiliary, such as Pết (see page 77) follows the Verb, the subject or a pronoun to represent the subject need not be repeated.

Examples of Auxiliary Verbs.

To want, to require lō.

This verb is used to express *Need*, as:

You need not work to-day

ō ka lō pē rōr pạ-dĩn.
I not want you work to-day.

or pạ-dĩn ō ka lō dēh pē rōr.
to-day I not want give you work.

He has come here so I need not go

ān vēng hā ð, ō ka lō ləh.
he came place this I not need go.

To give dēh.

The English words *Let* and *May* are often expressed by the Auxiliary Verb dēh, as :

Let in the air dēh kūr līp.
give air enter.

Let me go, or may I go dēh ȯ lōh tȳi.
give me go please.

Let him go dēh ān lōh.
give him go.

To think fāng.

This word is sometimes used in Palaung where the word *May* is used in English, as :

I may return ȯ fāng ȯ vēng.
I think I return.

To be able bē.

To be able pēn.

Bē and Pēn are both used to express the English words *Can* and *Could*, as :

I can work ȯ bē (or pēn) ȯ rōr.
I am able I work.

I could not eat ȯ ka bē ȯ hōm.
I not am able I eat.

Pēn *to be able* is seldom used in such sentences as :

He was able to sleep ; ān bōn dē īt (*he got he (or his) sleep*) would be used.

Pēn īt means *In the habit of sleeping*.

To be, to become pēn.

I am going ȯ pēn lōh.
I become go.

I am cold ȯ pēn ngōng.
I become cold.

He does not know what is the matter with him

ān ka-bē, ān ka nāp pēn bāp ān.
he is ill he not knows become matter him.

I have finished being king

ō hwō-i ka pēn hō-kām.
I finished not become king.
 or
am

To be necessary būp, bāp.

I must go ō būp ō lq̄h.
I necessary I go.

I must dance at the feast

ō dī būp kā ta plō-ē.
I shall is necessary dance at feast.

To be necessary bōn (to get).

I must go ō bōn ō lq̄r.
I got I go.

To be good lă.

Lă is sometimes used to express the English word
Ought, as :

I ought to work ō lă ta rōr.
I good to work.

He ought to return ān lă ta vēng.
he good to return.

To come from } yŭ.
To rise up }

This Auxiliary is often used where, in an English sentence, Past Time is expressed. Palaungs in telling a story, constantly use this verb, as :

The king died hō-kām yŭ¹ yām.
king rose up died.

To finish } pēt.
To throw away }

Pēt is used as an Auxiliary Verb to denote a completed action, as :

It is dead ān yām pēt.
it is dead finished.
 or
quite

¹ See N. 216.

The man has gone, the woman remains

ī-mē hwō-i lōh, ī-pān gwāi pēt.
man finished gone woman remains finished.

Pēt always follows the principal Verb, and, when Pēt is used, it is not necessary to repeat the noun or pronoun before the Auxiliary. See 257.

To break bri-āp, *to be quite broken, to be of no more use*
 bri-āp pēt. *To divorce* pēt pēt.

To follow jōm.

When Jōm is used with the Verb Lōh *to go*, or *to come*, the meaning is *To go together*, or *To come together*.

To get, to have bōn.

He has slept ān bōn dē it.
he got his sleep.

258. The Palaung word hmōm, which sometimes means *To feel, To be good, to be gentle*, is often used to intensify the Verb that follows it, as :

To be surprised ām, *to be greatly surprised, to be astonished*
 hmōm ām. The addition of this word to a sentence sometimes changes the meaning of the Verb, as :

To be afraid yō, *to be horrible* hmōm yō.

Examples of Verbs in Common Use.

To be, to continue }
To exist, to remain } gwāi.

Be good, stay quietly gwāi lā lā.
remain well.

Where is his house ?

Hā mō gwāi gāng ān ?
place what is house his.
 or
where

or găng ăn hă mō ăn gwāi ?
 house his place what it is.
 or
 where

To be, to belong mōh.

What is that ? shē 'n mōh ?
 what it is.

Which is the hut ? i-mō mōh kạ-hūp ?
 which is hut

I wrote this letter līk ố mōh ố tēm.
 letter this is I wrote.

To be, to have } yū.
To exist }

There are many flowers on that side of the mountain

lập tãi sōr yū pōh blăm blăm.
 side that mountain has flowers many.
 or
 are

I have money ố yū răn.
 I have silver.

The above sentence means that the money has been in the possession of the speaker for some time. If the money has been acquired recently, the verb Bôn (*to get, to have*) would be used instead of Yū.

To be, to do nyā.

I wish to know how he is

kū-i mō ăn nyā ố sīn nấp.
 as what is does I wish know.

To get, to have bôn.

How old art thou ?

bạ mō a-sāk mī bôn ?
 as much as what life thou hast.

or bạ mō a-sāk mī gwāi ?
 as much as what life thou art
 or
 remainest.

or bạ mō a-sāk mī yū ?
 as much as what life thou hast.

To go out (of a house) lēh.

To go into (a house) hō.

As all Palaung houses are built at a considerable height from the ground, any one entering must first ascend the steps to the entrance door, and descend the steps on leaving the house.

To come, to go lōh.

This verb is used to express movement, the context showing whether the meaning is *To come* or *to go*, as :

Come here lōh hā ō.
come place this.

Go there lōh hā tāi.
go place that.

To arrive, to appear pō.

They arrived at the village
gē hwō-i pō ta rū.
they finished arrived at village.

To come, to arrive rōt.

This verb may be used instead of Pō in the above sentence.

To go back
To return, to come back } vēng.

Lōh must never be used in a sentence, when *To return* is intended to be expressed, as :

I am going home (I am returning home)

ō vēng ta gāng ō.
I return to house my.

To go into līp.

They went into the jungle gō līp ta brī.
they entered to jungle.

To see yū.

I have seen my paddy-field ō yū mār ō.
I saw paddy-field my.

To see, to look at mēn.

Look at me mēn ǒ.
look me.

The Verbs Yū *to see*, and Mēn *to look at, to see* are very often used together in the sentence, as :

Can you see ? pē yū dē mēn ?
you see you look.

To look ngōp.

Look at this ngōp i-ǒ.
look this.

Ngōp and Mēn both meaning *To look* are often used together in the same sentence, as :

Look at this ngōp mēn ǒ.
look look this.

To look for }
To search for } tīp, or lēm.

He has gone to search for the horse

ān hwō-i lōh tīp (or lēm) brāng.
he finished went search for horse.

To give dēh.

Give me water please, I shall be grateful to thee

rōk mī, dēh ōm ta ǒ tyī.
depend thee give water to me please.

Sometimes this verb is understood but not expressed, see second example, N. 426.

To steal (without violence) rāt.

He stole his mother's things ān rāt grū mā dē.
he stole things mother his.

Rāt also means to be in a state of secrecy, as :

I shall go secretly ǒ rāt ǒ lōh.
I steal I go.

To rob (with violence) hmă (*to snatch*).

To be difficult kyū.

It is difficult to go lōh kyū.
to go is difficult.

To expect mōng.

She expects a letter ān mōng dē bōn lik.
 she expects she gets letter.

The equivalent of the English word *Expect* is often omitted in a Palaung sentence, as :

He asked me when I expected to return

bān mō ō dī vēng ān śar-mwōt ō.
 time what I shall return he asked me.
 or
 when

To hope.

There does not appear to be any exact equivalent in Palaung for the English word *Hope* ; *To think fāng*, or *To expect mōng*, or *To give dēh* are used, as :

I hope to arrive ō fāng ō rōt.
 I think I arrive.

or ō dēh ō rōt.
 I give I arrive.

I hope that thou wilt be well to-morrow

a-hnăp dēh mī ka-jō.
 to-morrow give thee to be well.

To put upon, to place gām.

Put it on the table gām ān pāng sa-bwō.
 place it on table.

To put into } hlăp.
To drop into }

Put the rice into the basket hlăp ra-kō ta jū-ār.
 put into rice in basket.

To talk, to speak ngyē.

We talked to them yē ngyē ra gē.
 we talked with them.

The word *Ngyē* is often used in conjunction with *grāi* to *speak*, as :

We talked to them yē ngyē grāi ra gē.
 we talked spoke with them.

Art thou going? mī dī ləh kə? or mī dī ləh ēh?
 thou wilt go. thou wilt go.

Is there enough rice for all the people?

pōm lōm dō-ət kə bī?
 rice is enough all people.

It may be seen from the above examples, that the Particles denoting a question are generally, but not always, placed at the end of a sentence.

262. When a double verb is used, each verb having the same meaning, the Particle *kə* may be placed after the first verb, instead of at the end of the sentence, as:

Do you see? pē yū kə dē mēn?
 you see you see
 or
 look.

263. When the Particle *kə* denotes a question, it is sometimes placed before the object, as:

Are you going outside? pē šīn lēh kə ra-īŋ?
 you wish go out outside.

264. The Palaung word *pwōt* (*away*) is often used as an affix to a verb, to express *Quite*, or *At once*, as:

It is quite dead ān yām pwōt.
 it died away
 or
 quite.

265. The verb *pēt* (*to finish, to throw away*), is also used to express *Quite*, as:

It is quite dead ān yām pēt.
 it died finish
 or
 quite.

266. The Particle *tyī* (sometimes pronounced *chī*) is used as an affix, and may be translated by the English word *Please*. It is polite to add this Particle to all short imperative sentences, as:

Go ləh, or ləh tyī.

Take the horse tōn brāng tyī.
escort horse please.

Please eat hōm tyī.
eat please.

It is not so ka mōh tyī.
not is please

But note that the sentence Mōh ẽ (*it is*), is never mōh tyī.

267. *Please, thank you, to be grateful.* The Palaung word rōk (*to depend on*) when used in a sentence, may express gratitude for favours that are past, or for favours that may come. This expression is never used to an inferior in rank, only to an equal or to a superior.

I thank thee rōk mī.
depend on thee

or mōh rōk ȳ ta mī. or rōk mī tyī.
am depend I to (or on) thee. depend on thee please.

ADVERBS

268. Many Adjectives and Verbs become Adverbs by reduplication: the word is used alone for the Adjective or for the Verb, and is repeated for the Adverb. Although this is often the case, it is not always so. Verbs are very often the same as Adjectives, and are sometimes reduplicated for the sake of emphasis, and the Adjective is also used occasionally in a reduplicated form.

Good, to be good lă. *Well* lă lă.

Loud, to be loud rēng, *loudly*, rēng rēng.

Examples of Adverbs and Adverbial phrases of Time and Number.

269. *Before* ra-ăt, krū-ẽ, dōng, ăi.

The above Adverbs are generally interchangeable, but Ra-ăt and Krū-ẽ are most generally used.

Come before dark rōt ra-ăt ăn ăp.
arrive before it is dark.

or rōt krū-ε ăn ăp. or rōt ăi ăn ăp.
arrive before it is dark. arrive before it is dark.

270. *Now, at present* ū dīn (one time), or ū dīn ō (one time this).

At present I shall give thee ten rupees of wages

ū dīn (or ū dīn ō), ō dī dēh la-gă ta mī ū kōr byā.
one time I shall give wages to thee one ten rupees.

I am going now to see him

ō dī loh ngōp ăn ū dīn ō.
I shall go look him one time this.

271. *Late* lă, or lă lă, jū-qt, jū-ăt or jet.

The thieves came late last night

bī răt gē rōt ū yām jet sōm.
people steal they arrived one time late night.

or hūō pī bī răt gē rōt lă.
night last people steal they arrived late.

To-morrow morning late come for a little

a-hnăp 1a-văr lă lă mī chă bō ū mōt.
to-morrow morning late thou will come up one little while.

272. *After, afterwards, then* ra-băn, hwō-i (finished).

After sleeping he returned to the fire

hwō-i ăt ăn chăng¹ vēng ta ngār.
finished sleep he will return to fire.

He arrived after the others ăn rōt ra-băn bī.
he arrived after others.

273. *Very late, long after* jū-qt ra-băn.

She arrived long after ăn rōt jū-qt ra-băn.
he arrived late after.

or hwō-i jū ăn chăng¹ rōt.
finished long she will arrive.

¹ See N. 215.

274. *Last ra-bān.**Thou arrivest after the others, or thou arrivest last*

mī pō ra-bān bī. or mī rōt lā ra-bān bī.
 thou arrivest after others. thou arrivest late after others.
 or
 appearest

or mī rōt jū-qt lā ra-bān bī.
 thou arrivest late late after others.

275. *Early jāu jāu.**Come here early to-morrow morning*

dēh mī pō ra-vār a-hnāp jāu jāu.
 give thee arrive morning to-morrow early.
 or
 appear

or ra-vār a-hnāp lōh hā ō jāu jāu.
 morning to-morrow come place this early.

276. *After a while, in future bān dīn (future time).*

Go after a while bān dīn mī lōh.
 future time thou go.

277. *After a while (in seven or eight days) grā bān (time future).**We shall meet after a while*

yām bān dīn ū śa-ngī ē dī kạ-yū.
 time future time one day we shall together see
 or
 together meet.

278. *In a little (from a few minutes to three or four hours) a-dē.*

Go in a little a-dē mī lōh. or a-dē mī lōh tyī.
 in a little thou go. in a little thou go please.

279. *In a little (in two or three hours) mō a-dē (till a little).**Bring the child here in a little*

mō a-dē tōn kwōn kan-nyōm hā ō.
 till a little bring little one child place this.
 or
 child

280. *Immediately, in a few minutes* ũ ka-prě, ũ mōt, ũ prě.

I am going immediately

ō lōh ũ ka-prě. or ō lōh ũ mōt.
I go one at once. I go one little while.

281. *For a little* ũ mōt.

I am going to see him for a little

ō dī lōh mēn ān ũ mōt.
I shall go look him one little while.

282. When there is a reduplication of ũ mōt, as: ũ mōt ũ mōt, it expresses *Frequently, every little while*.

283. *At once* ũ lōh (*one time*).

Mend the road at once brě ra-dōng ũ lōh.
mend road one time.

284. *Formerly* ra-ăt hō (*before past time*), or ăt hō, from one or two months to three or four years.

We did it formerly ra-ăt hō yē hwō-i nyā.
before past time we finished did.

285. *Formerly* krū-ε ō (*before this*) from one to two months.

286. *Long ago, once upon a time* ũ hō (*one past time*).

Long ago there lived a king ũ hō yū hō-kām ũ pā.¹
one past time lived king one.

or ũ hō hō-kām gwāi ũ pā.¹
one past time king was one.

287. *Often* kāk (*to be diligent*).

Take the medicine often kāk te-āng ša-nām.
be diligent drink medicine.

288. *Already* hwō-i (*finished*), ũ dīn (*one time, now*).

His hair is already white hū kīng ān hwō-i hrām.
hair head his finished white.

or hū kīng ān ũ dīn hrām dō-ēt dō-ēt.
hair head his one time white altogether.

¹ See N. 196.

Our prayer time is already past

a-kīng grūp p̄rā yē hwō-i bōn.
time reverence god our finished past.

or a-kīng śu-tōng yē hwō-i bōn yǒ.¹
time pray we finished past.

289. *Already ra-āt (before).*

I have already eaten ȳ hōm pōm ra-āt.
I ate rice before.

290. *A moment ago, one time ago ū pi.*

While I was working a moment ago I cut my hand
ū yām rōr ȳ ū pī ȳ kīā tī ȳ.
one time worked I one time ago I cut hand my.

291. *Still, yet hnyēn.*

He was still far ān hnyēn gwāi śa-ngāi.
he still was far.

292. *Still, yet bū.*

Wait yet a little rě bū ū mōt.
wait still one little while.

Eat still a little hōm bū che-rě
eat still little.

293. *Again tēng (repeat).*

Say it again tēng mī grāi. or grāi tēng hnyo hnyō.
again thou tell. tell again very much.

294. *Again vīr, or vīr ū lōh (again one time).*

Come again mī vīr lōh ū lōh.
thou again come one time.

He is dead, I shall not see him again ān hwō-i yām yǒ,¹
he finished dead

bān dīn ȳ hwō-i ka vīr yū ān.
future time I finished not again see him.

295. *Again and again ū lōh tēng ū lōh (one time repeat one time).*

¹ See N. 260.

I have told you again and again not to do it

hwō-i ū lōh tēng ū lōh 'māi nyā', ō dāh pē.
finished one time again one time do not do I say you.

296. *Once again* tēng ū lōh, or vīr ū lōh.

Come once again

vēng tēng ū lōh. or vīr loh ū lōh.
return again one time. again come one time.

After this come once again

ra-bān ō vēng hā ō ū lōh.
after this return place this one time.

297. *Once again* ū yām dīn ō (*one time time this*).

298. *Only once* ū lōh gō (*one time only*).

I have only once seen him ō yū ān ū lōh gō.
I saw him one time only.

299. *When, while, during* yām, ū yām (*one time*). This expression may be used either in speaking of the past or of the future.

When thou didst arrive I was changing my dress

ū yām rōt mī ō kar-hlāi rīn-dā ō.
one time arrived thou I changed dress my.

When you go to-morrow yām dī loh pē a-huāp.
time will go you to-morrow

While I was at Rangoon I was not well

ū yām gwāi ō Yāng-ngūn ō ka-bē.
one time remained I Rangoon I was ill.

In some sentences Yām is used in preference to Ū yām, it is difficult to lay down a rule as to which expression should be used.

300. *When* (relating to the future) kạn, sometimes pronounced kịn.

Please tell him when you see him

pē kạn yū ān, grāi ta ān tỵ.
you when see him tell to him please.

When the time comes I shall speak

kạn rōt a-kīng ăn ô dĩ grāi.
when arrives time its I shall speak.

Run when he calls thee

ăn kạn tỗ mī, pūng pwōt dē.
he when calls thee run away thou.

or yām tỗ ăn ta mī pūng pwōt yỗ.¹
time calls he to thee run away.

or yām tỗ mī ta ăn, lōh pāi pāi.
time calls thou to him go quickly.

Let us dance when the drums beat

kạn gār krūng yē kā dō-et dō-et.
when beat drums we dance all.

or yē kā yām gār bī ta krūng.
we dance time beat people to drums.

or ū yām gār bī ta krūng, yē dĩ kā.
one time beat people at drums we shall dance.
or
to

301. *First ra-ăt (before).*

First he built a bridge, then he dug a well

ra-ăt ăn rōr kạ-pủ, ra-bặn ăn kūng ơm bống.
before he made bridge after he dug water hole.
or
well

or hwō-i rōr kạ-pủ, yỗ² kūng ơm bống.
finished made bridge rose up dug water hole.
or
well

302. *Last ra-bặn. See the above sentence.*

303. *Over, past and gone lūt pwōt (? over away).*

Our eating time is past a-kīng hōm ē lūt pwōt.
time eat we ? over away.

or a-kīng hōm ē hwō-i lūt.
time eat we finished ? over.

or hwō-i bōn a-kīng hōm ē.
finished passed time eat we.

¹ See N. 260.

² See N. 216.

304. *Soon* ka jǔ (*not long*).

He will soon marry ǎn ka jǔ ǎn dī brōng kăt.
he not long he will arrange to marry.

305. *Soon, immediately* ka-prě (? *little while*).

He will soon arrive ū ka-prě ǎn dī rōt.
one ? little while he will arrive.
or
soon

306. *Always* shē shē.

God exists always p̄rā-p̄en-chāu gwāi shē shē.
God remains always.

307. *Always* dǎ yām mōh (*any time be*), or twōn lōh (*all time, every time*).

Thou canst always come here to see me
dēh mī vēng hā ō dǎ yām mōh (or twōn lōh).
give thee return place this any time be every time.

308. *Always* (in the life time) ū jō (*one existence*).

If thou always livest with me, I shall love thee
mī kạn gwāi ra ō ū jō dē ō dī rāk mī.
thou if remainest with me one life thy I shall love thee.

He is always ill ǎn ka-bē ū jō dē.
he is ill one life his.

or ǎn ka-bē shē shē. or ǎn ka-bē ūn shē shē.
he is ill always. he is ill keeps always.

309. *Never* ka . . . hlāi ū lōh (*not . . . even one time*) or hlāi ū lōh . . . ka.

He never goes to see his mother

ǎn ka lōh mēn mā dē hlāi ū lōh.
he not goes look mother his even one time.

or hlāi ū lōh ǎn ka lōh mēn mā dē.
even one time he not goes look mother his.

Hlāi ū lōh is sometimes pronounced hlāu ū lōh.

310. *Never* ka tōm (*not ? ever*).

I have never seen him ō ka tōm yū ǎn.
I not ? ever saw him.

To-morrow afternoon a-hnăp şa-ngī hlwō-i.
to-morrow day past.

or a-hnăp şa-ngī hlwō-i lā lā.
to-morrow day past late.

The day after to-morrow a-kū.

In three days a-kē.

In four days a-kĩ.

In five days a-kŭ.

In six days t̄or s̄a-ngī dī r̄ōt.
 six days will arrive.

A week pūr śa-ngī, pūr śa-ngī ū lōh, ū grā, ū pāt.
seven *days* *seven* *days* *one* *time.*

Two weeks pūr śa-ngī ār lōh.
seven. *days* *two* *times.*

Ten days ũ vōng.

Twenty days ār vōng.

Yesterday hō-dīn.¹

Yesterday night ra-hmō hō-dīn.

The day before yesterday kar-vū-ē hō-dīn.

Three days ago kar-vū-ε kar-vū-ε hō-dīn.

One day before ra-ăt nān.

The other day ta ăť nān.

Four days ago hwō-i bōn pōn ṣa-ngī.
finished past four days.

This year sạ-năm Ồ.
 year this.

Last year śa-nām hwō-i bōn. or śa-nām hō.
 year *finishe* *l* *past.* *year* *past time.*

Two years ago kạ-vũ-ε sạ-năm hō.
 above *year* *past time.*

Three years ago k̐ar-vũ-ε k̐ar-vũ-ε śa-n̐am hō.
 above above year past time.

Four years ago kəṛ-vū-ε śa-nām ō pōn śa-nām.
 above year this four years.

¹ Literally *hō* *past time* and *dīn* *time*.

Five years ago hwō-i bōn pān śa-nām.
finished past five years.

Next year śa-nām dī rōt, or śa-nām dī pō.
year will arrive year will appear
 or
arrive.

In two years ār śa-nām dī iōt.
two years will arrive.

or ār śa-nām dī pō.
two years will appear.
 or
arrive

Adverbs of Place.

314. *Near* dāt, dāt dāt, prō (*beside*).

If thou art near, thou canst hear him speak
 mī kạn gwāi dāt dāt, mī chāng śa-tīng ngýē ān.
thou if remainest near thou wilt hear words his

Do not stay so near māi gwāi dāt.
do not remain near.

315. *In front* ra-āt.

He stood in front of me ān jāng ra-āt ō.
He stood before me.
 or
in front

She sat in front ān mō ra-āt.
she sat in front.

316. *Behind* ra-bān.

I shall follow behind ō dī jōm ra-bān.
I shall follow behind.

317. *On* bū.

I am going on ō dī rēng bū č.¹
I shall return on.

318. *Far, afar off* śa-ngāi.

Far beyond the village sēh rū śa-ngāi śa-ngāi.²
beyond village far far.

¹ See N. 260.

² See N. 268.

319. *Here* hā ō (*place this* see N. 97).

He is not here ān ka gwāi hā ō.
 he not remains place this.

320. *There* (near by) hā nān (*place this* see N. 98); hā dīn
 (*place that* see 99 and 101).

The cat is there a-ngāu gwāi hā dīn.
 cat remains place that.

321. *There* (at a distance) hā tāi (*place that*).

The lightning struck the great tree there

kā-sār tē tīng hē dāng hā tāi.
 lightning struck tree wood great place that.
 or
 tree

322. Hā tāi is sometimes pronounced hā twāi, and, by some Palaung families, hā twāi *there* is used to express *there* at a great distance.

323. *Here* lăp ō (*side this*), and *there* lăp tāi (*side that*).

Go to the far village there loh ta rū śa-ngāi lăp tāi.
 go to village far side that.

The colour of the mountain there is beautiful

a-rōng śōr lăp tāi kā-ri-ār hnyo hnyō.
 colour mountain side that beautiful very much.

The cattle are here mūk gē gwāi lăp ō.
 cattle they remain side this.

324. *Where, whence* hā mō (*place what*), lăp mō (*side what*).

I do not know where I put it

ō ka năp hā mō ō ūn ān.
 I not know place what I keep it.
 or
 place

I know where it is lăp mō ān gwāi ō năp.
 side what it remains I know.

or ō năp lăp mō ān gwāi.
 I know side what it remains.

325. Hā (*place*) is sometimes used to express *The place where*, as:

He knows where it is ān năp yŋ¹ hā gwāi ān.
 he knows place remains it.

I know where I put it hā ūn ō ān ō năp yŋ.¹
 place keep I it I know.
 or
 place

or ō ūn hī mō ān, ō năp yŋ.¹
 I keep place what it I know.
 or
 place

326. *Below* ra-krūm (*the place below*) is sometimes used, where, in English, the Adverb alone is used.

Place it below ūn ān ra-krūm.
 keep it below.
 or
 place

Look well, it is below

pē mēn mēn lă lă, ān gwāi ra-krūm dīn.
 you look look well it remains below that.

327. *Below, under the house* kūm-kōk. Palaungs say that kūm was originally krūm *below*, and kōk *stable*. Horses and cattle are often tied up under a house. Kūm-kōk is now used as one word.

328. *Around.* The verbs kạ-vyār (*to go round*), and kạ-rọp (*to go round*) are used, as:

They went around gē ləh kạ-vyār. Kạ-rọp may be used
 they went went round.

in this sentence instead of kạ-vyār.

329. *Above* nōng *to be above*. Nōng is generally used to express a great height: it is also used to express *Up stream*.

The sky above is full of stars

plēng nōng sa-mīng bē nŋ.
 sky above stars overcome is full.

¹ See N. 260.

or sa-mīng blām nōng ta plēng.
 stars are many above in sky.

330. *Above* kạ-vũ-ε. This word may either be used to express a great or a moderate height. It is sometimes used with Nōng.

There are many birds in the trees above

kạ-vũ-ε ta tīng hē¹ šīm blām hnyō hnyō.
 above in trees wood birds are many very.
 or
 trees

or šīm blām hnyō kạ-vũ-ε ta tīng hē.
 birds are many very above in trees wood.
 or
 surely trees

331. *Out, without (outside)* ra-rō.

I am going out ō lēh ra-rō.
 I go down out.

Adverbs of Manner, Quality, and State, and Adverbial Phrases.

332. *Generally* kyāng, or kyāng.

He is generally late ān kyāng lā.
 he generally is late.

333. *All, completely, quite, wholly* dō-et, dō-et dō-et.

It is wholly finished ān hwō-i dō-et dō-et yō.²
 it finished wholly.

334. *Suddenly* kūt. Ka-dōn (*to be startled*) is sometimes used.

The lightning flashed suddenly la-lō plāng kūt.
 lightning shone suddenly.

335. *Well* lă lă, kyă kyă. Kyă expresses *excellence*.

He speaks well ān grāi lă lă.
 he speaks well.

Work well rōr lă lă, or rōr kyă kyă.
 work well work excellently.

¹ Hē is sometimes used to express a piece of wood. The two words Tīng hē are generally used together to express *Tree*.

² See N. 260.

336. *Pleasantly, nicely, neatly* še-chā še-chā, še-kyā še-kyā.

Speak pleasantly grāī śe-chā śe-chā, or grāī ngyē ta-kū-i.
speak pleasantly speak words pleasant.

337. *Surely, certainly* hnyō.

He certainly knows ăn năp hnyō.
 he knows surely.

[illegible]

338. *Surely, certainly* chōm.

He certainly knows the story ān dī năp chōm a-pūm.
he will know certainly story.

He will surely return ān dī vēng chōm.
 he will return su-ely.

339. *Surely, certainly* č. yğ. See N. 260.

They surely know năp ě. or gē năp ě. or năp yō.
know surely. they know surely. know surely.

.or gē nǎp yǒ.
 they know surely.

340. *Surely, certainly* hmān hmān (*truly*), a-hmān (*truly*).

Indeed I shall certainly tell him

hwō̄-i mōh dī grāī ō ta ān hmān hmān.
finished is shall tell I to him certainly.

or ġ hwġ-i mōh grāi ta ān hnyō yǒ,
 I finished is tell to him certainly certainly,

or ḡ hwḡ-i mōh grāi ta ān.
I finished is tell to him.

He told his mother that he was surely coming

ān hwō-i grāi ta mā dē, ān dī rōt a-hmān.
he finished told to mother his he will arrive surely.

341. *How* b̄ar m̄ō (*as much as what*).

I wish to know how tall thou art

b̄ar m̄ō mī jār ō šīn n̄ap.
as much as what thou art tall I wish know.

342. *In vain* chūm, lap lap, lap . . . lō-i.

He spoke in vain ăn hwō-i grāi chūm.
 he finished spoke in vain.

or ăn ngyē lap lap, or ăn ngyē lap ngyē lō-i.
 he spoke in vain he spoke in vain spoke in vain
 or or
 empty words empty.

343. *Quickly* pāi pāi, ǝ-kăt ǝ-kăt.

They run quickly gē pūng pāi pāi.
 they run quickly.

It would not be correct to say gē pūng ǝ-kăt ǝ-kăt, but *Go quickly* lōh ǝ-kăt ǝ-kăt may be said. The reduplication is necessary, as lōh hā ǝ ǝ kăt would mean *Come here I am cold*.

344. *Slowly* lō-i lō-i.

Speak slowly ngyē lō-i lō-i.
 speak slowly.

345. *Slowly* tēng.

Work slowly tēng mī rōr.
 slowly thou work.

346. Tēng precedes the Verb, or the Pronoun preceding the Verb; lō-i lō-i comes in the sentence after the Verb.

Adverbs of Degree.

347. *Almost* kūt che-rě, kūt che-rě che-rě, kūt chăit, kūt chăit chăit, kūt chī, kūt chī chī. All these expressions mean *remains little*.

It is almost time to go

mō rōt a-kīng lōh ē, kūt che-rě.
 till arrives time go we remains little.

He is almost well hwō-i hē¹ yō² kūt chăit chăit.
 finished overcome remains little.

Any of the above expressions for *Almost* may be used in these sentences.

¹ Overcomes the disease.

² See N. 260.

348. *Almost* lō che-rě, lō che-rě che-rě, lō chăit, lō chăit chăit, lō chī, or lō chī chī. All these expressions mean *Wants little*.

It almost reaches (in length) lō che-īě dī rōt.
wants little will arrive.

It is almost big enough dāng lō che-rě.
to be big wants little.

Lō che-rě che-rě, lō chăit, &c. may be substituted for Lō che-rě in the above sentences.

349. *Almost* kyām.

Almost well kyām ka-jō.
almost well.

350. *Almost*. The future prefix Dī is sometimes used, as :

It is almost dark ān dī āp.
it will be dark.

351. *Almost*. Sometimes the past prefix Hwō-i (*to be finished*), with the future prefix Dī, is used to express *Almost*, as :

It is almost time to go hwō-i dī rōt a-kīng lōh.
finished will arrive time to go.

352. *A little* dyāt, brē.

Eat a little (rice) hōm dyāt.
eat little.

Eat a little (fruit) hōm brē.
eat little.

353. *A little* biē brē, che-rě che-rě, chăit chăit (this expression is not often used), che-ī che-ī, chī chī. The expressions che-ī che-ī and chī chī mean an extremely small quantity.

Bring a little tōh mī dū-ε brē brē (or che-īě che-īě, chăit chăit, &c.).
take thou bring little

354. *A little more* tēng che-īě (*again or repeat little*), tēng tēng (*again again or repeat repeat*).

He is very tired ăn ư hnyo hnyō.
 he is tired very
 or
 very much.

When there are two verbs with one subject, hnyo hnyō follows the second verb, as :

He is very anxious to have ăn ẵn bōn hnyo hnyō.
 he wishes have very
 or or
 get very much.

359. There are a great many words which express *Very*, which are only used with certain verbs or adjectives, as :

Red kō ; *very red* kō rō rō.

Black yīm ; *very black* yīm hī hīh.

Yellow tēng ; *very yellow* tēng lō lō.

White blō ; *very white* blō blūt, blō ble-āu.

Big dāng ; *very big* dāng lāng lāng.

Small dyăt ; *very small* dyăt lāng lāng.

Ugly nyō ; *very ugly* nyō lūt-lāi.

360. Sometimes the adjective is omitted, and the words to express *Very* are used alone, as :

It is very red ăn kō rō rō, or ăn rō rō.
 it is red very it (is red) very.

361. *Very, very much* hnyō, hnyo hnyō.

He hurt me very much ăn rān hnyō ộ.
 he hurt very me.
 or
 very much

It is very hot māl hnyo hnyō.
 is hot very.

362. *Very găt (very much).*

It is very large ăn dāng găt. or ăn dāng hnyo hnyō.
 it is large very. it is large very.

How can we have it very good ? Hā mō¹ yū găt lă ?
 place what have very good.
 or
 how

¹ See N. 398

363. Găt follows or precedes the Verb or the Adjective which it qualifies.

364. *Very* gōp (*much, enough, very much, very many*), rēng (*strongly*).

He is not very tired

ān ka gōp ūr. or ān ka rēng ūr.
he not very tired. he not strongly tired.

He remembered very well ān gōp ūn nu-ār.
he very much kept mind.

Not very long ka gōp jū.
not very long.
or
very much

365. While hnyō or hnyo hnyō follows, gōp and rēng precede the words which they qualify.

366. *Very* a-kī. This expression is occasionally used, as :

He works very hard ān rōr a-kī hnyō.
he works very much very.

367. *Very*. Bē gōp (*overcomes very much*) is sometimes used to express *Very*, as :

To-day he walked so much, he is very tired

pa-dīn ān lōh hnyo hnyō, bē chāng¹ gōp ūr.
to-day he went very overcome will very be tired.
or or
very much very much

368. To make *Very* more emphatic, two adverbs are often used in the sentence, as :

She is not very sorry ān ka gōp rēng śa-dāi.
she not very strongly is sorry.
or
very much

369. *Too*. The words to express *Very* are used ; there are no special words to express *Too*.

¹ See N. 215.

It is too large to go in at the door

ān dāng hnyo hnyō, ka bōn dē līp ta bāng-bōh.
it is large very not gets it enters at doorway.
 or
very much

370. *T'oo hlō (to exceed).*

That weighs too much tāi (or i-tāi) šā blām gāt.
that weighs much very.

or tāi ša hlō blām hnyō.
that weighs exceeds much very.

or tāi hlō blām hnyo hnyō.
that exceeds much very
 or
very much.

371. *At most blām, blām hnyō.*

At most I can give thee a rupee

blām hnyō ȳ bē ȳ dēh ū gyăp.
much very I able I give one rupee.

or sēh ū gyăp ȳ hwȳ-i ka bē ȳ dēh.
beyond one rupee I finish not able I give.

372. *Rather tăn tăn (moderately).*

She is rather fat ān klīng tăn tăn.
she is fat moderately.

My father is rather better kūn ȳ ka-jō tăn tăn.
father my is well moderately.

373. *Enough lōm lōm (sometimes pronounced lūm lūm),*
ka-dō-ē.

They have enough gē yū lōm lōm.
they have enough.

He has eaten enough ān hōm lōm lōm.
he ate enough.

or ān hwȳ-i hū.
he finished is full.

If it is as long as this, it is enough

kaṇ hwō-i jū̃ b̄ar ò̄, ka-dō-ε b̄ū.
if finished is long as much as this enough still.

He has worked enough paṇ rō̄r ān dīn ka-dō-ε.

what worked he that enough.
 or
that which

374. *Enough* hū̄ (to be full, to be filled), hū̄ hū̄.

I have not slept enough ̄ ka bō̄n ̄ īt hū̄ hū̄.
I not got I slept full.

375. *Accordingly* b̄ar (as much as).

They told him and he went accordingly b̄ar paṇ
as much as what

kar-grāi gē hī hwō-i ta ān, ān lōh pwō̄t.
together told they finished finished to him he went away.

376. *Accordingly* tā-di. Tā-di may be substituted for b̄ar in the above sentence.

Adverbs of Affirmation and Negation.

377. *Yes* mō̄h (*he, she or it is*). The expression Mō̄h meaning *Yes* is seldom used alone; it is generally followed by the affix ̄, as Mō̄h ̄, see N. 260.

In answering a Chief or a high official, the expression Mō̄h ̄ Q̄h (*it is surely, master or lord*) would be used.

378. *Yes.* When *Yes*, as the answer to a question, cannot be expressed by Mō̄h ̄, the Palaung word representing *Yes* is ò̄h, or hō̄-i if the person answering is at some distance.

379. *No.* In the same way when the English word *No* cannot be expressed by Ka mō̄h (*he, she or it not is*), the expression for *No* is ö ò̄, the voice being raised at the second ò̄.¹

¹ See N. 266.

380. *Not mā̄.* *Mā̄* is a prohibitory Negative, it expresses *Do not, must not*, as :

Do not come near me, thou must not come near me

māi dặt ơ.
do not be near me.

Do not speak to me mī māi grāi ta ō.
 thou do not speak to me.
 or
 must not

381. *Not* tapping. Tăp is also a prohibitory Negative, it is used less than Māi. It may be used instead of Māi in the above sentences, as:

Do not speak tǎp grāi.

382. In simple sentences, such as the above, the subject precedes the Prohibitory Negative, or is omitted altogether.

Tell him that he is not to do it

grāi ta ān, ' māi (or tǎp) rōr.'
tell to him do not do.

or 'Māi rōr,' grāi ta ān.
do not do tell to him.

or ān ka bōn rōr, grāi ta ān.
he not gets do tell to him.

383. *Not* ka, kō.

Palaungs say that $K\bar{o}$ is an older form than Ka ; in many sentences it is immaterial whether $K\bar{o}$ or Ka is used, in others, $K\bar{o}$ or Ka is preferred. When used with $\dot{S}in$ to *wish, to be willing*, $K\bar{o}$ is generally preferred. Only practice will teach which Particle should be used, as:

I am not going ḡ ka lq̄h. It would not be correct to
say ḡ kḡ lq̄h.
I not go.

I do not wish to go back ḡ kḡ śin vēng.
 I *not* *wish* *go back.*

or \bar{q} ka \bar{s} in vēng, but the former is more usual.
 I *not* *wish* *go back.*

I shall not be here when you return

ū yām vēng pē, ō ka gwāi hā ō.
one time return you I not be place this.

or pē kạn vīr rōt, ō hwō-i ka gwāi.
you when return arrive I finished not am
or or
again remain.

I shall not stay here if you return

pē kạn vīr rōt, ō ka gwāi.
you if return arrive I not am
or or
when again remain.

or pē kạn vīr rōt hā ō, ō hwō-i.
you if return arrive place this I finish.
or
again

384. *Not yet hnyām.* Hnyām in a sentence is usually placed between the subject and the Verb, as:

I have not yet finished ō hnyām hwō-i.
I not yet finish.

He has not sung yet ān hnyām kạ-nyīr.
he not yet has sung.

385. *Not yet dạ.*

I have not yet slept ō dạ it. or ō hnyām it.
I not yet slept. I not yet slept.

386. *Not yet tyūn.*

Not yet dead tyūn yām.

It is not yet noon tyūn sẵn ka mōh.
not yet noon not is.

387. When the subject is omitted, the Negatives Ka, Kō, Hnyām or Tyūn precede the verb.

(He) has not yet gone (ān) hwō-i ka lqh.
he finished not goes
or
gone.

It is not yet dark hnyām ắp.
not yet dark
or
is dark.

or hā mō rū ān gwāi? or rū gwāi kân-dā mō?
place what village it is. village is side what.

Where is the cat? a-ngāu hā mō ān gwāi?
cat place what it is.

394. Hā mō is sometimes used to express *How*. See N. 398.

395. *Why* shī, shē, shō . . . lē.

Why art thou here?

shī mī chāng (or chă) gwāi hā ô?
why thou wilt be place this.

or shē mī gwāi lē hā ô?
why thou art why place this.

or shē mī nyā chāng dōk gwāi hā ô?
why thou doest wilt stop be place this.
 or
what

Why do they laugh? shī gē yūm lē?
why thou laughest why.

Why is he waiting? Shī ān dōk rě kô?¹
why he stops waits.

396. *Why* ūr, ūr . . . lē. These expressions are generally used in answer to a remonstrance, or to a question, and seem always to be used with a negative.

Why should I not know? ūr ka năp?
why not know.

Why should I not ride? ūr ô ka bả brăng lē?
why I not mount horse why.

397. *How* kũ-i mō (*as what*), sometimes shortened to kī mō, or mō.

• *How should I tell her?*

kũ-i mō ô nyā ô grāi ta ān?
as what I do I tell to her.

How did he do it? kũ-i mō ān hwō-i rōr tār?
as what he finished did that.

¹ See N. 261.

398. *How?* Sometimes Hā mō (*place what, where*) is used to express *How*.

How should I dare deceive thee?

Hā mō ȝ dī yǎ chō mī?
place what I shall dare deceive thee.

How should they be angry? Hā mō gē rāu?

place what they be angry.

399. *How much, how many* b̄ar mō (*as much as what, as many as what*), dāng.

How much silver is there?

rūn t̄ai b̄ar mō ān gwāi?
silver that as much as what it is.

or rūn t̄ai dāng kōr ān gwāi?
silver that how many tens it is.

or b̄ar mō rūn dī gwāi hā t̄ai?
as much as what silver will be place that.

How many fish have you got?

kā b̄ar mō pē bōn?
fish as many as what you got.

How many people are staying with you?

dāng ū kū¹ lī pē gē gwāi?
how many one person you they are.
or
people

How many oxen has he? b̄ar mō mūk ān yū?
as many as what oxen he has.

or dāng tō¹ ān yū dē mūk?
how many he has his oxen.

How many oxen have you just got?

dāng tō¹ pē bōn dē dū-e mūk?
how many you got you brought oxen.

or b̄ar mō pē bōn dē dū-e mūk?
as many as what you got you brought oxen.

or b̄ar mō mūk pē bōn?
as many as what oxen you got.

¹ See N. 196.

How many villages are there? dāng rū gě gwāi?
how many villages they are.

How old art thou? b̄ar mō a-sāk mī gwāi?
as much as what age thou art.
or
life

or dāng s̄a-nām mī yū?
how many years thou hast.

How old is that pagoda?

kōng-mū b̄ar mō s̄a-nām bōn?
pagoda as many as what years got.

or kōng-mū b̄ar mō ān hwō-i jū?
pagoda as much as what it finished long.

How old is the tree? hē dāng s̄a-nām ān bōn?
tree how many years it got.

or b̄ar mō a-sāk tīng hē ān bōn?
as many as what age tree tree it got.
or
life

or dāng s̄a-nām hē ǒ bōn?
how many years tree this got.

Comparison of Adverbs.

400. Adverbs are compared in the same manner as Adjectives, see N. 197.

She went more quickly than her elder brother

ān ǒ lōh pāi pāi dōr vāi dē?
she this went quickly than elder brother her.

His horse went the quickest

br̄ang ān lōh pāi pāi dōr bī.
horse his went quickly than others.

401. The negative form is often used adverbially in comparison, as:

Badly ka . . . lǎ (not well).

He has worked worse than his friend

ān rōr ka lǎ dōr bū-gō dē.
he worked not well than friend his.

408. *About* ra-dēng (*the way, the road*).

Do not talk about her māi grai ra-dēng ān.
do not talk way her.

409. *About* lōng (*on account of*). This expression may be used instead of ra-dēng in the above sentence.

People talk about thy work lōng rōr mī bī grai.
about work thy people talk.

410. *About* šāng (?).

About to sit šāng mō.

411. *About* gār.

If I stay about a month ō kan gwai gār ū kyār.
I if am about one month.
or
remain

412. *After* ra-bān, hwō-i (*finish*).

I shall come back after you ra-bān pē ō dī vēng.
after you I shall come back.

After a week

ra-bān ō pūr ša-ngī. or hwō-i pūr ša-ngī.
after this seven days. finished seven days.

413. *Against* ta.

I leant against the door ō hnē ta ra-sāng.
I leant against door.

The Kachins came against the village

Kāng gē loh ta rū.
Kachins they came against village.

414. *Against* tī (*on, to be upon*).

The case will go against him a-hmū dī tī ān.
case will be upon him.

415. *Across*. To express the English word *Across*, the Palaung verbs Kām, or Kạ-kām (*to cross*) are used, also the verb Kạ-hlōh which also means *to cross*.

The man walked across the road

bī kām loh pwōt ra-dēng.
man crossed went away road.

or
bī kạ-kām (or kạ-hlōh) pwōt ra-dēng.
man crossed away road.

The bird flew across the water

śim p̄ar k̄ar-kām (or k̄ar-hlōh) ōm.
bird flew to cross water.

416. *Across* lăp ō lăp t̄ai (side this side that).

I am going across the water

ō loh p̄rā ōm lăp ō lăp t̄ai.
I go shore water side this side that.

417. *Across*. Sometimes the word *Across* is expressed in this way:

He swam across the water

ān lō-i p̄rā ōm ō p̄rā t̄ai.
he swam shore water this shore that.

418. *Above*, at a great height nōng (above, to be above).

The top of that hill is far above us

k̄ar-tō śōr nōng j̄ar k̄ar-vū-ε ē.
top hill above is high above us.

419. *Above* k̄ar-vū-ε. This word may either be used to express a short distance above or a great height. See last example.

Above the house k̄ar-vū-ε gāng.
above house

420. *Among* k̄ū, k̄ū-nāu, nāu.

Among the stars some are brighter than others

k̄ū-nāu sa-mīng p̄ar-dī plāng dōr bī.
among stars some are light than others.
or
in give light.

or sa-mīng nōng p̄ar-dī plāng dōr gō dē gē.
stars above some are light than friends their they.
or
give light

or sa-mīng nōng p̄ar-dī plāng dōr i-har.
stars above some are light than others.
or
give light

The cattle have strayed beyond the tea gardens mūk gē
 cattle they
 kạ-lūt dēng hrāi pwōt sēh (or dă) rōn-vāng myām.
 mistook way disappeared away beyond gardens tea.

426. *Besides sēh, dă.*

Besides this one give me another

sēh ō dēh pạn hạp ta ō ū nē.
 besides this give what other to me one thing.
 or sēh ō dēh fēng ta ō.
 besides this give again to me.
 or
 repeat

Besides this coarse tea, give me some fine please

sēh myām kă¹ ō fēng bū myām nyōt ta ō tyl.
 besides tea coarse this again still tea fine to me please.
 or
 repeat

Besides these take the fruit

dă gē ō tōh dē dū-ε plē.
 besides them this take you bring fruit.
 or
 these

427. *Except sēh (besides).*

All died except one sēh ū kū² yām dō-ēt dō-ēt.
 besides one died all.
 or
 except

or yām dō-ēt kūt gō ū kū.²
 died all remained only one.

428. *Near (outside) hyār.*

The man hid near (outside) the house

ī-mē mō hyār gāng.
 man hid near house.

429. *Near dăt, dăt dăt.*

He came near the village ān lōh dăt rū.
 he came near village.

¹ Kă a branch, as coarse tea is made of stalks as well as leaves.

² See N. 196.

Do not remain so near me māi gwāi dặt dặt ộ.
do not remain near me.

430. *Behind* ra-bān.

The sun disappeared behind the mountain

sa-ngi ka-tār dē ra-bān sōr dāng.
sun covered itself behind hill great.

The young man hid behind the door

ra-lyāng mō ra-bān ra-sāng.
young man hid behind door.

431. *Before* ra-ăt, krū-ε.

He goes before me ān lōh ra-ăt ộ.
he goes before me.

Before this time I have never come here

krū-ε ộ ộ ka lōh lō-i hā ộ.
before this I not go nothing place this.

432. *Down*. There seems to be no Palaung word to express the English word *Down*. To express *To go down, to come down* the verbs lēh *to go down, to come down*, and jōm meaning *to follow* are used, as :

Go down the steps lēh ta tịng-dộn.
go down at steps.

He swims down the stream ān lō-i jōm ộm.
he swims follows water.

433. There are other Palaung verbs which express *Down*, as :

To put down, to set down pāng: *to put down into* hlăp.
To sit down is simply mō *to sit*.

434. *Up*. There seems to be no Palaung word to express the English word *Up*. To express *To go up, to come up* the verb Hợ is used, as :

He walked up the hill

ān lōh hợ sōr. or ān hợ sōr.
he went went up hill. he went up hill.

435. *Along.* The Palaung word *Jōm* (*to follow*) is used to express *Along*, as:

The horse runs along the side of the hill

br̥āng ra-lāng jōm s̄ōr.
horse runs along hill.

436. *For* k̥p (*on account of*), k̥p pō, k̥k.

I am going to the stream for gravel

k̥p k̥n-hăik ȳ chāng būp ta plōng.
on account of gravel I will is necessary to stream.

or ȳ l̥h k̥k k̥n-hăik k̄u plōng.
I go for gravel in stream.

437. *For* fāng (*on account of*), or the verb *K̥p-blū* (*to exchange*), as:

He suffered death for his younger brother

ān kām dē yām fāng (or k̥p-blū) vā dē.
he suffered he died on account of exchange younger brother his.

438. *For* lnē (*instead of*).

439. *For this reason* da k̄-i nyā.

440. *For* ta, dēh . . . ta (*give to*).

Make the shrine for the spirits r̄ōr gāng ta k̥p-nām.
make house for spirits.

or r̄ōr gāng dēh ta k̥p-nām.
make house give for or
to

Sew for me j̄īng ta ȳ.
sew for me.

441. *For* k̥n-rār (*on account of*).

He built the house for me ān r̄ōr gāng k̥n-rār ȳ.
he made house on account of me.

Go speak for me to the Chief

l̥h grāi k̥n-rār ȳ ta p̥p-māng.
go speak on account of me to chief.

442. *For* pūn (*portion*).*Go bring the fruit for him*

lōh tōh dē dū-ε plē pūn ān.
 go take you bring fruit portion his.

We shall speak together for them (two)

ē kar-grāi pūn gār.
 we together speak, portion them (two).

443. *For* a-twă.*Bring bananas for his mother*

dēh klwō-ε a-twă mā ān.
 give bananas for mother his.

444. *For*. Where this word is expressed in an English sentence, it is often omitted in Palaung, as :

Wait for me rě ō. or rě bū ō ū prě.
 wait me. wait still me one little while.

or kōp ō rě bū ū mōt.
 on account of me wait still one little while.

445. *From* dōr (*to go out, to be out of*), mōng.*He went from his country to another country*

ān lōh dōr (or mōng) kūng ān ta kūng hā.
 he went out of country his to country other.

He is free from blame ān lōt dōr a-pyēt.
 he set free out of blame.

446. *From*. The verb Yŭ (*to come from, to rise up*) may be used, as :

He has come from China

ān yŭ Kē. or ān rōt dōr Kē.
 he came from China. he arrived out of China.

The monk comes from the pagoda chāu yŭ kōng-mū.
 monk comes from pagoda.

447. *From* mōng.*From to-morrow begin to take the medicine*

chă mōng a-hnăp te-āng śa-nam.
 time from to-morrow drink medicine.
 or
 begin

The snake disappeared into the grass

hīng. hrāi dē kū (or kū-nāu, or nāu) lū-i.
snake disappeared itself in grass.

If hīng hrāi ta lū-i is said, it means that the snake disappeared in the direction of the grass.

453. *In, into. To put into* (in a downward direction) hlap.

Put tobacco into the bowl hlap bōt ta cha-lōng.
put in tobacco in bowl.

Wash the pot before putting the rice into it

kō-i bū klō krū-ē mī hlap ra-kō. or
wash still pot before thou puttest in rice.

dōng huyām hlap mī ra-kō nāu klō dīn, kō-i klō.
before not yet puttest in thou rice in pot that wash pot.

454. *In, into. The verb Līp (to go in, to come in) is used.*
He ran away into the house

ān dū pwōt līp gāng.
he ran away away went into house.

455. *In, into, to put into sideways, or above* (not down) šāu.

Put that into the box šāu i-dīn ta tō.
put in that in box.

456. *Of. See Possessive Case, N. 19.*

457. *On, beside kū (in).*

The house is on the road gāng kū ra-dēng,
house on road.

The fire is on the hearth ngār kū ka-fāng.
fire on hearth.

458. *On ta, pāng (to place upon).*

Write upon the paper tēm ta tyē. or tēm pāng tyē.
write on paper. write on paper.

The child crawled on the mat

kwōn kan-nyōm mūr pāng pēr.
little one child crawled on mat.
or
child

464. Till mō (*time*).

He stayed till supper time ăn gwāi mō hōm hmō.
 he stayed till eat night.
 or
 supper

465. Under krūm.

Keep that under the wooden box i-tāi ăn krūm tō.
 that keep under box.
 or ăn ăn krūm tō hē.
 keep it under box wood.

466. Under ra-krūm. Ra-krūm generally means *The place under*, but is sometimes used to express the preposition *Under*, as:

Keep the box under the table ăn tō ra-krūm sa-bwē.
 keep box under table.

467. To ra (*with*).

I spoke to them ō kər-grāi ra gē.
 I together spoke with them.

468. With ra.

I cut it with a knife ō kĕă ăn ra bōt.
 I cut it with knife.

469. With pāi.

The three little boys are arriving with their teacher
 ra-lyāng dyăt gē rōt u-ai kŭ¹ pāi śă-iă dē.
 boys little they arrive three with teacher their.
Let them go with thee dēh gē lōh pāi mī.
 give them go with thee.

470. The *a* in Ra *with* is generally dropped before Ā-shē whom, as:

I do not know with whom I shall go out
 ō ka năp r' ā-shē ō dī lēh.
 I not know with whom I- shall go out.

471. With. Where there is a double object, the Preposition must be repeated with each noun, as:

I live with my brothers (younger and older)
 ō gwāi ra- vā ra vāi ō.
 I remain with younger brothers with older brothers my.

¹ See N. 196.

472. *With jōm (to follow).*

Go with him lō^h jōm ān. or lō^h ra ān.
go follow him. go with him.

473. *With ta, or before a vowel t'.*

Do not be angry with him

mī māi rāu ta ān (or t' ān).
thou do not be angry with him with him.

He sits with his father ān mō ta kūn dē.
he sits with father his.

- *Stop and eat supper with us* dōk hōm hmō ta yē.
stop eat night with us
or
supper

I wash (my) hands with water ̄ pāi tī ta ōm.
I wash hands with water.

This means that the hands are washed with falling water; if the hands were immersed in water, the Palaung sentence would be

̄ pāi tī kū (or kū-māu or nāu) ōm.
I wash hands in water.

If you (two) do not eat supper with us

pār kạn ka hōm hmō ta yē.
you (two) if not eat night with us.

474. *Without.* There appears to be no Palaung word to express the English Preposition *Without* in the sense of *not having*, except the verb *Lōt (to be free (from) to be set free)*, as:

Without blame lōt a-pyēt.
set free blame.
or
free from

The sentence *Man cannot live without water* would be expressed in Palaung bī ka yū ōm, a-sāk bī hwō-i.
man not has water life man finishes.

or bī ka yū ōm, ān ka bōn dē im.
man not has water he not has he lives.

CONJUNCTIONS

475. There are Conjunctions in Palaung, but they are often omitted, where, in an English sentence, they are necessary.

476. *After* hwō-i (finished).

Come after thou hast eaten

mī hwō-i hōm yǒ¹ pōm vēng hā ō.
 thou finished eat rice return place this.

477. *After* bōn (to get, to have).

He died after he had been ill four or five days

bōn pōn pān śa-ngī ān ka-bē ān yām.
 got four five days he was ill he died.

478. *And*. In Palaung sentences it is not necessary to use a Conjunction to express *And*: it is understood without being expressed.

Hast thou seen the cow and its calf?

mī yū kō² mūk ka-mā³ gār kwōn ān?
 thou didst see cow them (two) child its.

I saw a man and a woman

ō yū ī-mē ū kū³ ī-pān ū kū.
 I saw man one woman one.

479. *And*. *Pai* meaning *With*, or *Also* is sometimes used.

480. *And* (in connecting numerals) na, nōng, or hlō (*extra*).

One hundred and ten ū pā-rī-āh na (or nōng) ū kōr.
 one hundred and one ten.

Three women and six children

ī-pān u-āi kū³ hlō kan-nyōm tōr kū.¹
 women three extra children six.

481. *As*, *because* brō, chā brō, mān (sometimes pronounced mōng), kōp or kōp pō (*on account of*). lōng (*on account of*).

¹ See N. 260.

² See N. 261.

³ See N. 196.

As this is market day you need not work br̄ō (or kōp or
 on account of
 lōng) ăn mōh śa-ngī kăt pē chăng ka rōr.
 it is day market you will not work.

I am angry because thou art teasing me

ō rāu mī măn chỳ ō.
 I am angry thou because teases me.

As she was tired she went to sleep

ăn lōh ít brō ăn ũr.
 she went sleep because she was tired.

482. *As, because* shī.

She did not sing because she had a headache

shī (or br̄ō) kīng ăn jăn ăn ka kạ-nyīr.
 because head her was heavy she not sang.

483. *As . . . as* bạ (as much as).

Bring as much as thou canst carry and come here

bạ bē mī tōh mī dũ-ε, vêng hă ỗ.
 as much as able thou take thou bring return place this.

or bạ pạn kwýt mī bē mī dũ-ε, vêng hă ỗ.
 as much as what carriest thou art able thou bring return place this.

The ground where my tea is planted is as good as thine ka-tē
 ground

ra-sôm ỗ ta myām lă bạ ka-tē ra-sôm mī.
 the planting my in tea is good as much as ground the planting thy.

This is not as short as that i-ỗ ka êm bạ tãi.
 thus not is short as much as that.

484. *Although, though* bō-ε.

I like him though he is bad ăn bō-ε ka lă ỗ ơng ăn.
 he though not good I like him.

Though it thunders I am going

piêng bō-ε ka-năm ỗ dĩ lēh.
 sky though thunders I shall go out.

Bō-ε generally follows the subject.

485. *But (though)* bō-ε.

He is poor but honest ān bō-ε plān ān rō.
 he though poor he is honest.

486. *Before.* The word *Before* in an English sentence, is sometimes omitted in Palaung, the thought being expressed otherwise, as:

He arrived before I expected him

ō ka tǎng ān yǎ¹ rōt, ān yǎ¹ rōt.
 I not think he arrived he arrived.

487. *Before* ra-ăt, krū-ε, dōng, dōng hnyām, hnyām (*not yet*), ăi.

Do not go before thou hast fed the horse

ra-ăt (or krū-ε, &c.) ka dēh mī ta brāng hōm māi lōh.
 before not givest thou to horse eat do not go.

or ra-ăt hnyām (or krū-ε, &c.) lōh mī, dēh brāng
 before not yet goest thou give horse

hōm tyī. or dōng hnyām (or ra-ăt, &c.) lōh mī dēh
 eat please. before not yet goest thou give

brāng pān-hōm tyī.
 horse food please.

488. When the words *Dōng hnyām* are used in a sentence, to express *Before*, there should be no intervening word.

489. *Either.* There is no exact equivalent in Palaung of the English word *Either*. The word *Ma-hwō-i* (*no matter*) is often used in a sentence expressing *Either*, as:

Give them either the large chair or the small

ka-la-tāing dāng i-mō ma-hwō-i, ka-la-tāing dyăt ma-hwō-i
 chair large which no matter chair small no matter

dēh ta gē ū hlāng.² or ka-la-tāing ār hlāng² dīn
 give to them one. chair two that

ān dāng ma-hwō-i ān dyăt ma-hwō-i dēh ta gē ū
 it is large no matter it is small no matter give to them one
 hlāng.²

¹ See N, 216.

² See N 196.

Either he or his younger brother came here when I was absent

ān	rōt,	kān	ka	mōh	ān,	ān	mōh	vā	ān,
he	arrived	if	not	was	he	he	was	younger brother	his

yām	ka	gwāi	ō.
time	not	was	I.

² See N. 261.

493. *Than* dōr.

These are larger than those gē ǒ dāng dūr gē tāi.
 they this are large than they that
 or
 these or
 those.

494. *Though* see *Although*.

495. *Till, until* mō̄ (*time*).

Stay till it is light gwāi mō ān plāng.
 stay *till* *it* *is light.*

I shall not speak to him until he apologizes to me

ō ka ngyē ra ān mō ān ōk-kyā ta ō.
I not speak with him till he apologizes to me.
 or
words

496. *Unless* kən ka (*if not*).

He will plough the paddy-field unless thou doest it

ān dī t̄ai mār mī kaṇ ka t̄ai.
he will plough paddy-field thou if not plougest.

or tō mī kaṇ ka t̄ai, ān dī t̄ai.
self thou if not ploughest he will plough.

497. *Whether* ma-hwō-i (*no matter*).

Whether thou art going or not, I am going

ȝ dī ləh, mī ləh ka ləh, ȝ ka nəp.
I shall go thou goest not goest I not know.

or ȯ lȯh, mī lȯh mā-hwȯ-i mī ka lȯh mā-hwȯ-i.
 I go thou goest no matter thou not goest no matter.

498. *Whether . . . or* $b\bar{o}-\varepsilon$. . . $b\bar{o}-\varepsilon$.

Whether it is good or bad bō-ε lă bō-ε ka lă.
 though *is good* *though* *not* *is good.*

499. While yām (time), dāng or dōng, jō (existence, time).

I have been ill while my mother stayed with me

ō ka-bē jō (or dāng) gwāu mā ō jōm ō.
I was ill time stayed mother my together me.
or
follow

He fainted while he was waiting

ān bī-er p̄ōm yām rě ān.
 he forgot heart or mind while waited he.
 or
 fainted

While going and coming jō loh jō veng.
 time go time return.

500. *While* ū ān, a-kīng (*time*).

He arrived while I was here

a-kīng ȳ gwāi hā ȳ ān rōt.
 time I stayed place this he arrived.

501. In the above sentence, ū ān, jō or yām may be substituted for a-kīng, but when jō and yām are used, the subject must follow the verb, as:

Yām gwāi ȳ hā ȳ. or jō gwāi ȳ hā ȳ.

INTERJECTIONS

502. Ā la lā! An exclamation of surprise at seeing anything that is ugly.

503. A le-āu le-āu! An exclamation of disgust.

504. Al-lō! An exclamation of pleasure or disgust, according to the tone of voice in which it is uttered.

505. A ra ā! An exclamation of pleasure and surprise.

506. Dēh! An exclamation meaning *There! I told you so!*

507. Ē! Ē al-lā! Exclamations of surprise. The ē is a very long sound.

508. Hih! This is an exclamation of surprise or disgust, as *Ugh!* in English.

509. Hi hih! This is used to express *What an idea!* or, if a question is asked such as *Are you not afraid?* Hi hih could be used in answer to express *Why should I be afraid?*

510. Hwō-i kyă! *Good! Excellegat!*
511. Hwō-i lă! or hwāi lă! or hi lă! meaning *Good! All right!*
512. Kyă kyă! *Good! Excellent!*
513. Ō! *Oh! or O!*
514. Ō al-lō! An exclamation of surprise and pleasure.
515. Ō mā! (*O mother*) an exclamation of pain.
516. Ō ō! An exclamation meaning *Yes, good! All right!*
517. Ō ǒ ā-bō! This is shouted to arrest the attention of a man in the distance: if a woman is addressed, ī-bō-ē should be substituted for ā-bō. The first ō is a long drawn-out sound.
518. P'rā! or p̄a-rā! *Hush!*
519. Pwōt! Pwōt (*away*) is generally used in the sense of *Finished, gone*, but sometimes it is used as *Behold! There they are! There he is!* rōt pwōt!
arrived away.
520. S'a-tīng! *Hark! Listen!*
521. Ō may' either begin or end a sentence: Pwōt follows the verb. The other interjections are used alone.

SENTENCES

- When it was night, when night came* rōt ra-hmō.
arrived night.
- When it was morning, next morning* rōt kũ-i a-huăp.
arrived as to-morrow.
- When next night came* rōt kũ-i ra-hmō a-huăp.
arrived as night to-morrow.
- You arrive late* rōt lă. or rōt ra-bān.
arrive late. arrive behind
or
after or last.

More than half a month k̄an-dā kyār hlō.
half month extra.

Quickly, like a flash of lightning p̄ai k̄ū-i la-lō.
quick as lightning.

Quickly, during the chewing of betel-nut

jō plū ū mōt.
time betel-nut one little while.
or
existence

Quickly, in the wink of an eye ū k̄an-nyāp ngāi.
one wink eye.

or ū ka-prē ngāi.
one quick eye.

It is not time yet a-k̄īng hnyām rōt.
time not yet arrived.

At any time dā yām mōh. or yām mō ma-hwō-i.
any time be. time what no matter.

When it is the tenth day bōn śa-ngī ship vān¹.
gets day ten days.

Not once or twice only ū lōh ār lōh ka mōh.
one time two times not is.

You are not in time pē ka rōt a-k̄īng ān.
you not arrive time its.

or pē ka k̄ūt a-k̄īng.
you not remain time.

At last! (on receiving something expected) bōn ra-bān!
got behind
or
after or last.

While he was picking the tea leaves it rained

ū yām păt ān myām jūng.
one time picked he tea rained.

or ān jūng yām păt ān ta myām.
it rained time picked he at tea.

or ū² păt ān myām jūng.
one picked he tea rained.

¹ These two words are from the Shan, ship ten, vān days,

² Yām time understood.

He asked me when I was going to the jungle

ăn s̄ar-mw̄t ơ 'Băn mō mī dī lōh ta brī?'
he asked me time what thou wilt go to jungle.

or 'ū yām dī bōn mī lōh ta brī?' ăn s̄ar-mw̄t ơ.
one time will get thou go to jungle he asked me.

From this time I shall give thee a rupee a day

chă mōng ū dīn ơ dēh i ūn ū byā ū s̄a-ngī ta
time from one time I give silver one rupee one day to

mi. or chă mōng p̄a-dīn ơ dī dēh rŭn ū byā ū
thee. time from to-day I shall give silver one rupee one

s̄a-ngī ta mī. or mōng ơ pw̄t ra-ăt ơ dēh ū .
day to thee. from this away before I give one

or
in front

byā ū s̄a-ngī ta mī. or chă yām dīn ơ dī dēh
rupee one day to thee. time time that I shall give

or
this

ta mī rŭn ū byā ū s̄a-ngī.
to thee silver one rupee one day.

He saved up his money in order that he might buy a house

ăn k̄ar-chŭ ūn rŭn ăn dī jŭr găng. or ăn dēh ăn
he gathered kept silver he will buy house. he gives he

bōn dē jŭr găng, k̄ar-chŭ k̄ar-pŭm ūn rŭn. or k̄op pō
gets he buys house gathered gathered kept silver. on-account-of

(or chă br̄) ăn s̄in jŭr găng, ăn hw̄-i k̄ar-chŭ
time because he wished buy house he finished gathered

rŭn.
silver.

Go up to the house h̄ố găng.
go up house.

Jump down t̄s̄ lēh.
jump go down.

Jump across t̄s̄ k̄ām, t̄s̄ k̄ar-t̄.
jump go across jump point.

To roll on level ground glŭng gl̄n.
roll on level ground

To roll down a slope gŭng gō.
roll down a slope

In and out līp lēh.
 enter go down
 or
 go out.

She goes for water ān lōh ōm.
 she goes water.

Backwards and forwards, to and fro lōh lōh vēng vēng.
 go go return return.

He went a long journey ān lōh ra-dēng śa-ngāi.
 he went road far.

They enter the house gē līp ta gāng.
 they enter in, at house.
 or
 to

I have never been here before
 krū-ē ō ō ka lōh lō-i hā ō.
 before this I not come nothing place this.

Come back and help me to sew vēng jō-i ō jīng.
 return help me sew.

Large and small needles pān-lě ra-dyāt pān-lě ra-dāng.
 needles small needles large.

I do not wish to return ō ka ōng ō vēng.
 I not like I return.

Do not let us go to take it māi lōh ē tōh ān.
 do not go we take it.

One after another hwō-i ū kū¹ mōh ū kū¹.
 finished one by one.

Teach that one and that one
 mī pēn śa-rā bī ān bī ān.
 thou becomest teacher person him person him
 or
 her her.

He went here and there looking for it
 ān lōh tip ān gāng ō gāng nān gāng tūi.
 he went seek it house this² house this² house that.

He expects to arrive ān dōk mōng pět ān rōt.
 he stops expects finish he arrives.
 or
 quite

¹ See N. 196.² See N. 149, N. 150.

He promised that he would return

ān dī vīr rōt ān ūn ka-dī.
 he will again arrive he keeps promise.
 or
 places

or ān dī vīr vēng, ān ūn ngyē ka-dī.
 he will again return he keeps word promise.
 or
 places

When thou arrivest at Namhsan please call Nandia

mī kạn rōt Ōm-yār tở Nan-dī-a tyī.
 thou if arrivest Namhsan call Nandia please.

or yām pō mī Ōm-yār tở Nan-dī-a tyī.
 time arrivest thou Namhsan call Nandia please.
 or
 appearest

He does not know if he is going

ān lōh ka nấp, ka lōh ka nấp.
 he goes not knows not goes not knows.

I should have gone had the rain not fallen

kạn ka jūng ơ hwō-i lă ta lōh.
 if not rained I finished good to go.
 or
 ought

One going before and one following after

ũ kũ¹ hwō-i lōh ũ kũ¹ yũ lōh.
 one finished goes one rises up goes.

Because he got work he did not return

chă brō ān bōn dē rōr ān ka vēng.
 time because he got he work he not returned.
 or
 his

or ān măn bōn dē rōr ān ka veng.
 he because got he work he not returned.
 or
 his

I ran away because my father beat me chă brō (or kọp pō)
 time because on-account-of

¹ See N. 196.

kūn ō lār ō, ō chāng¹ dū pwōt,
father my beat me I shall run away away

or kūn ō mān lār ō, ō chă¹ dū pwōt.
father my because beat me I shall run away away.

People remain at home, they do not go out but remain indoors

bī gwāi ta gāng gē, bī ka lēh lēh līp līp.
people remain at house their people not go out go out enter enter.

They all sat round her gē mō̃ kar-vyār dō-et ān.
 They sat went round all her.

Two old people lived in the town

r gē kū kūng yī gār ū tā ū yā.
they in town lived they (two) one grandfather one grandmother
 or or
 old man old woman.

I shall not live a thousand years

ȳ dī a-śāk ū hrēng ka mōh.
I shall life one thousand not be.

We shall meet at the house yē kəṛ-chū hā gāng.
we gather place house.

I do not like to sit with her ḡ ka ōng ḡ mǝ ra ān.
I not like I sit with her.

You called me to come pē tō ō lqh.
 you called I came
 or or
 call me come.

I called I-om when I arrived at her house

ȝ hwȝ-i rȝt bū gāng ȝn ȝ tȝ I-ȝm.
I finished arrive yet house her I called I-ȝm.

01. yām rōt ta gāng ān ō tō I-ōm.
 time arrived at house her I called I-ōm.

They did not tell me bī ka yū dē grāī ta ō.
people not have they told to me.

When shall we hear the discourse?

bān mō ē . bōn ē hō t̃a-rā?
*time what we get we discourse larv*²
 or
 our

¹ See N. 215.

² Buddhist law.

or a-kīng mō ē bōn ē hō t̄a-rā ?
 time what we get we discourse law.
 or
 our

He asked me why I picked the lotus flowers

‘Shī ’n mōh mī păt pōh bō ?’ ān śar-mwōt ȳ.
 why it is thou pickest flowers lotus, he asked me.

or ‘Shī nyā mī chāng¹ păt pōh bō ?’ ān śar-mwōt
 why dost thou wilt pick flowers lotus, he asked

ȳ. or ‘Lōng shī ’n mōh mī păt pōh bō ?’ ān
 me. on account of why it is thou pickest flowers lotus, he

śar-mwōt ȳ. or shī ȳ hwō-i lōh păt pōh bō āu
 asked me. why I finished went pick flowers lotus, he

śar-mwōt ȳ.
 asked me.

Empty talk, talk that leads to nothing, to speak uselessly

ngyē ka pēn hōm pēn dā.
 words not become to cat become to wear
 or or
 talk food clothes.

or ngyē chūm ngyē chām, or ngyē ā-la-gā.
 words vain words vain words useless.
 or or or
 talk empty talk empty talk

To say this and that, to talk gossip grāi dyăt grāi dāng.
 speak small speak big.

Do not gossip māi grāi ngyē yō-i ngyē yēm.
 do not speak words small words small.
 or or
 talk talk

Be patient, say it again ri-ăt bū, tēng mī grāi.
 be patient yet, again thou speak.

He is very boastful

ān p̄an-hnēr đē kũ-i bāng hōng hlap ta ȳm.
 he is boastful himself as shoot dry put into in water.

I told you so ȳ dōng nyā pē.
 I before made you.

¹ See N. 215.

² See N. 264.

He struck a hard blow

ān	lār	śū	hnyo	hnyō.	or	ra-lār	ān	jān.
he	struck	pain	very	much.		the	striking	it is heavy.
						or		
						the	blow	

When they go to dig the grave

yām	lōh	kūng	bī	ta	bōng	ta	śāng-kāing.
time	go	dig	people	at	hole	at	grave-yard.
						or	
						in	

It is difficult to build pagodas

rōr	kōng-mū	kyū	hnyō.
to build	pagoda	is difficult	very.
or			
to make			

or	kōng-mū	ān	kyū	hnyō	ta	rōr.
	pagoda	it	is difficult	very	to build	
					or	
					make.	

They do not know how to do it

nyā	gē	nāp	dī	nyā	ka	mōh.
to do	they	know	will	do	not	to be.

Go ahead with the work

lōh	u-ār	ka-plūm.
go	in front	? work.

Work with a will

ūn	nu-ār	lā lā.
place	heart	well.
or	or	
keep	mind	

Work steadily

māi	dēh	nu-ār	mī	blū blū.
do not	give	heart	thy	be changeable.
		or		
		mind		

He is very lazy

ān	grān	bē	ka-tīr.
he	is lazy	overcome	mildew.

Do it in this way

rōr	kū-i	ō.	or	nyā	kū-i	ō.
work	as	this.		do	as	this.
				or		
				do		

He did as I told him

ān	rōr	kū-i	dāh	ō	ta	ān.
he	did	as	said	I	to	him.

or	ān	nyā	kū-i	ngyē	dāh	ō.
	he	did	as	words	said	I.

[illegible]

pāi rŭ kŭ gāng ū krōng¹ ū krōng.¹
whole village in house one one.

I shall bring you the money ḡ dī dēh pē ta rūn.
I shall give you to silver
or
money.

Good-bye vēng lō-i lō-i.
 go back *slowly.*

Make thyself at home gāng ō dēh ạn kũ-i gāng mī.
house this give it as house thy.

Hast thou enough to eat? Mī ka-dō-i mī hōm?
 thou enough thou to eat.

Please excuse me (said to an equal or to a superior in rank)

ō lūt ō grūp ta mī.
I fault I reverence to thee.
 or
 mistake

I am very sorry for thee Ḡ śa-daī mī hnyo hnyō.
I sorry thee very much.

Do as thou pleasest ka lǔ mī.
not ? thou

What does it matter? ka pēn ngyē śa-mōh.
not become words anything.

It is of no consequence ka yū śa-mōh.
not is anything.

or ka mōh śa-mōh.
not is anything.

Two little girls kwōn kan-nyōm ī-pān ār kū.²
children children female two.
or
little ones woman

I think of my child ḡ nu-ār hlōh ta kwōn ḡ.
 I mind arrives at child my.
 or
 heart

¹ See N. 171 and N. 196.

² See N. 196.

She called I-sōng and I-tyēng her two friends

ān tǔ I-sōng gō dē, I-tyēng gō dē ār kū.¹
she called I-sōng friend her I-tyēng friend her two.

My mother and I, or my mother and me yār mā ō.
we (two) mother my.

A little more blām blām che-rě.
much little.

I have nothing ō śa-mōh ka yū.
I anything not have.

Not even a little is good ān ka lă hlāi che-rě.
it not is good even little.

Not one thing is pretty ū nē kō ka-rī-ār.
one thing not is pretty.

Only a little is bad ān ka lă gō che-rě che-rě.
it not is good only little.

Not at all good ān ka lă hlāi ū nē.
it not is good even one thing.

To be worthless ka fān pōh. or ka fān śa-tyār.
not worth flower. not worth flea.

It is not long enough lō hlūng che-rě.
wants long little.

It is very small dyāt gwāi bap kār-tō pān-lě.
small remains as much as point needle.
 or
 is

or dāng ān gwāi bap ka-āng la-ngā.
big it remains as much as seed sesamum
 or
 is

It is our wish to have it mōh pān-śin bōn yē.
is wish get we.

I hope that he will be able to sing ō mōng ān bē kār-nyir.
I expect he is able to sing.
 or
 hope

¹ See N. 196.

or ơ dēh ăn bē kạ-nyir.
 I give he is able to sing.

or ơ nu-ăr hlōh ăn kạ-nyir.
 I mind arrives he sings.
 or
 heart

The daughter of a poor old widow

kwōn ī-păn yă ka-māi plăn.
 child female old woman widow poor.
 or
 woman

She is not a widow ăn mōh ka-māi ka mōh.
 she is widow not is.

An old woman ī-păn kwōn-hyār. or pa-ăn ī-păn.
 woman old. old woman.

They made him chief gē dēh ăn pēn pạ-māng.
 they gave him become chief.

We do not dare look yē ka yă ngōp yē mēn.
 we not dare look we look.

My rice field is broader than thine

nā ơ vāh dōr nā mī.
 rice field my is extensive than rice field thy.

Which is the larger thy horse or mine ?

brạng mī gār brạng ơ i-mō dăng ?
 horse thy they (two) horse my which is large.

or bạ mō brạng mī dăng dōr brạng ơ.
 as much as what horse thy is large than horse my.

or brạng mī gār brạng ơ bạ mō dăng
 horse thy they (two) horse my as much as what is large
 gār kạ-dōn dē ?
 they (two) excel it.

The place of water plộng ơm.
 running water water.

A stream ơm plộng.
 water running water.

Pickled tea leaves (for eating) myām ơm.
 tea , water.

Tea infused (for drinking) ơm myām.
 water tea.

Hō-i k̄au
water-snail white

¹ Kūn hō-kām gār nāng Ma-hā-de-vī gār ka yū
(1) king they (two) lady queen they (two) not had
dē kwōn dē vā; ² gār lōh sōk-tē dē kū sōn
their little one their (2) they (two) went to fast selves in garden
ō-yēn. Gār dā rīn-dā blō. ³ Pūr śa-ngī gār lōh
garden. they (two) wore clothes white. seven days they (two) went
sōk-tē, ⁴ gār hmān dē kwōn dē vā.
to fast they (two) asked their child their (2).

⁵ Bōn tōr śa-ngī. Rōt ra-hmō gār it. ⁶ Nāng rīn-pō
got six days. arrived night they (two) slept. lady dreamed
kūn pī lēh, dēh ān hōm plē brī shīn, lēh
spirit came down gave her eat fruit jungle ripe came down
or
mangoes (round)

dēh ān hōm mak-mōn kām.
gave her eat (long) mangoes gold.

⁷ Nāng ra-sōh, nāng yū grāi ta kūn hō-kām, nāng
lady awoke lady rose up said to (1) king lady
dāh, ⁸ ' Ō ka tōm rīn-pō hlāi ū lēh, k̄a-nyā ō.
said O not ever dreamed even one time ruler O
⁹ āi lōh sōk-tē hā ō. P'a-dīn nō lā pūr śa-ngī,
we (two) came to fast place this. to-day is full good seven days
¹⁰ ō rīn-pō kūn pī lēh dēh ō hōm mak-mōn
I dreamed (1) spirit came down gave me eat mangoes (long)

kām ngām hnyo hnyō.
gold sweet very.

¹¹ Hō-kām grāi ta nāng, ' K̄yā hnyo hnyō, pān
king said to lady excellent very that which
rīn-pō mī nāng ō, ¹² āi dī yū āi kwōn āi vā,
dreamed thou lady O we (two) shall have our child our (2)

(1) Kūn is used as a prefix before hō-kām king, and pī spirit. It may be translated as Lord or Great.

(2) vā little brother or little sister kwōn . . . vā child or children.

The White Water-Snail

¹ The great king and his queen had not any children, so ² they went to keep a religious fast in their garden(1). They wore white clothes and ³ they fasted for seven days, and ⁴ prayed for a child.

⁵ After seven days, at night when they were asleep, ⁶ the queen dreamed that the great spirit(2) came down and gave her ripe round mangoes and long mangoes of gold to eat.

⁷ The queen awoke and said to the king, ⁸ 'O ruler! I have never had such a dream [since] ⁹ we two came to fast in this place seven days ago. ¹⁰ I dreamed that the great spirit came down and gave me long mangoes of gold to eat. They were very sweet.

¹¹ The king said to the queen, 'How excellent is that which thou hast dreamed, O queen! ¹² We shall have a little child.

(1) It is understood that there was a pagoda, with a 'rest-house', attached, in the garden.

(2) Sakya.

¹³ mōh ān tu-ōt, ān ma-rī-ăt lēh tēk dē
be he precious he wonderful comes down to be conceived self
 ta mī nāng ō.
to thee lady O.

¹⁴ Nỗ pūr śa-ngī gār vēng ta hō. Gār vēng
were full seven days they (two) returned to palace. they (two) returned
 gwāi ta hō. Nāng tēk pa-dīk-sān-tō.
stay at palace lady conceived conceived.

¹⁵ Bōn kōr kyār hō-kām dēh bī fō vār kīr ū
got ten months king gave people tie rope gold one
 or
chain

nyōng, vār rūn ū nyōng ¹⁶ ōr hā hō ra-gwāi
(1) rope silver one (1) from place palace dwelling
 or
chain

nāng mō hā hō ra-gwāi kūn hō-kām. ¹⁷ Kūn
lady till place palace dwelling (2) king. (2)

hō-kām dāh dē tām ā-pyō-dō nāng hō-kām, ¹⁸ Vā
king said he ordered maids of honour lady king child
 or
queen

ē kan mōh ī-mē pē dōh vār kīr, ¹⁹ kan mōh
our if is male you strike rope gold if is
 or
chain
 ī-pān dōh vār rūn.
female strike rope silver.
 or
chain

²⁰ Rōt śa-ngī pwō, nāng yŭ mōh hō-i. ²¹ Bī ka
arrived day birth lady (3) was water-snail. people not
 năp dē dōh vār. ²² Bī lōh grāi ta hō-kām. ²³ Bī
know they strike rope people went tell to king. people
 or
chain

dāh ka-nyā ō, nāng hwō-i pwō, vār kīr yē ka
say ruler O lady finished birth rope gold we not
 or
chain

(1) See N. 196.

(2) See note on page 146.

(3) See N. 216.

¹³ He will be precious and wonderful, when he comes down to be conceived in thee.

¹⁴ When seven days were past they returned to the palace. They returned and remained at the palace, and the queen conceived.

¹⁵ When ten months (1) were past, the king ordered people to tie a gold chain and a silver chain ¹⁶from the part of the palace where dwelt the queen, to the part where he lived.

¹⁷ He gave orders to the maids-of-honour of the queen, ¹⁸ 'If our little one is a boy, strike the golden chain, ¹⁹ if a girl strike the chain of silver.'

²⁰ There came a day when the queen gave birth to a water-snail. ²¹ The people did not know which chain to strike.

²² They went and said to the king, ²³ 'They say, O ruler! that

năp yē dōh, ²⁴ vār rŭn yē ka năp yē dōh, ²⁵ kwōn
know we strike rope silver we not know we strike child
 or
chain

nāng mōh hō-i a-myō. ²⁶ Bī yū dē kwōn hō-i
lady is water-snail kind. people have their children water-snail
 or
person has her child

kūn ān mōh lā-gā, ān ka kūn bī mōng-kōn, ān
father its is dragon he not father people world of men he
 or
naga

kūn lā-gā, ²⁷ ka-shē lō-i bī fāng ān.
father dragon ashamed all people on account of it.
 or
naga

²⁸ Kūn hō-kām dāh dē grāi ta gē, 'Hwō-i lă! ka
 (1) *king said he spoke to them finished good not*
 năp kŭ-i nyā; ²⁹ ō dī dēh bī rōr pōng, ō dī
know as to do I shall give people make raft I shall
 dēh bī lōng pēt ān jōm ōm.
give people float finish it follow water.

³⁰ Hwō-i nyā kŭ-i dīn. Bōn ār kyār u-āi kyār
finished done as that. got two monks three monks
 hō-kām grāi ta bī, 'Lōng pēt hō-i kām jōm
king told to people float finish water-snail white follow
 ōm.' ³¹ Ka-gwāi hwō-i rōr lă lă. Hō-kām lōh grāi
water. dwelling finished made well. king went told
 ta nāng, hō-kām dāh, ³² 'Nāng ō kwōn āi ō dēh
to lady king said lady O child our this give
 bī lōng pēt ān jōm ōm, ka-shē bī fāng
people float finish it follow water are ashamed people on account of
 ān, bī dāh, 'Kūn ān lā-gā, ka-shē bī.
it people say father its dragon are ashamed people.
 or
naga

³³ Nāng dāh ta hō-kām, 'ka năp kŭ-i nyā, bō-e
lady said to king not know as to do though

the queen has given birth, ²⁴ but we do not know whether to strike the golden chain or the silver. ²⁵ The baby of the queen is a kind of water-snail. ²⁶ One who has a water-snail for a child, its father is a Naga. ²⁷ All the people are ashamed on account of it.'

²⁸ The king said to them, 'It is good, but I do not know what to do! ²⁹ I shall order men to make a raft and shall tell them to float it [the water-snail and the raft], down stream.'

³⁰ It was done in this manner. After two or three months the king said to the people, 'Float the white water-snail down stream.' ³¹ Its dwelling-place was well prepared. The king went and said to the queen, ³² 'O queen! Give this our child so that the people may float it down stream. The people are ashamed because of it, they say, "Its father is a Naga". They are ashamed.'

³³ The queen said to the king, 'I do not know what to do!

mōh hō-i, tōk dē pēn kwōn āi vā āi, ³⁴ ō kō šin
is water-snail right his be child our (1) our I not wish
 or
claim become

dēh bī lōng ān jōm ōm, ō kar-vē ān, hā mō
give people float it follow water I pity it place what
 ān yū dē hōm dē dā, ³⁵ ō yō ka-lōn tōh dē hōm,
it has its food its clothes I fear gallon take it eat
 ō yō kā dāng tōh dē hōm ān, ō dī leh
I fear fish great take it eat it I shall go down
 jōm ān.
follow it.

³⁶ Hō-kām dāh ta nāng, 'Kā mōh gō pan dāh
king said to lady not is only that which say

bī. ³⁷ Kū-i mō mī dī nyā dī leh jōm hō-i?
people as what thou wilt do will go down follow water-snail

Nāp ān mōh ī-pān, nāp ān mōh ī-mē, ³⁸ ngāi ka
know it is female know it is male eyes not
 or
face

yū ē mēn, kū-i mō ān nyā ra-nāu ka nāp.
has we look as what it does inside not know.

³⁹ Nāng yām ta hō-kām, hō-kām dāh, 'Mī māi
lady wept to king king said thou must not
 or
do not

yām, nāng ō, ra-gwāi ān ō hwō-i dēh bī rōr
weep lady O dwelling its I finished gave people make

kyā kyā nā nā, ⁴⁰ ō dēh bī kyāk krīr ta ān,
excellent I gave people gild gold on it

fēng lo lō.
yellow very.

⁴¹ Ra-gwāi ān hī hwō-i, hō-kām hāp ta klō krīr,
dwelling its finished finished king put into pot gold

tēm līk ū kan-blē-a, ⁴² 'Hō-i kām rōt hā mō,
wrote letter one (2) water-snail white arrives place what

bī-mōh māi ka-vē, ān mōh kwōn hō-kām.
any one do not play it is child king.
 or
must not

(1) See note, page 146.

(2) See N. 196.

Though it is a water-snail it has the right to be our child.
³⁴ I do not wish to let people float it down stream. I pity it!
How can it live [on the raft]. ³⁵ I fear that a Galon (1) may
take and eat it, I fear that a great fish may take and eat it!
I shall go down stream with it.'

³⁶ The king said to the queen, 'It is not only what people
say. ³⁷ What couldst thou do going with a water-snail? Who
knows if it is female or male? ³⁸ It has no face that we could
see. What it does inside [its shell] we do not know.'

³⁹ The queen wept before the king, who said, 'Do not weep,
O queen! I have ordered its dwelling, I told the people to
make it very good, ⁴⁰ I gave them very yellow gold to gild
it with.'

⁴¹ Its dwelling being ready, the king put the water-snail
into a golden pot. He wrote a letter, saying, ⁴² 'At whatever
place the white water-snail arrives, do not play with it, it is
the child of a king.'

(1) A fabulous bird.

⁴³ Hō-kām dēh bī lōh lhap ān ta pōng; bī lōng
king gave people go put it on raft people floated

pwōt ān jōm om.
away it follow water.

⁴⁴ Hō-i kām lēh om bōn pūr sōm pūr sạ-ngī,
water-snail white went down water got seven nights seven days

lēh iōt kūng lạ-gā. ⁴⁵ Nāng lạ-gā lōh ka-vē
went down arrived country dragon lady dragon went play
or or
town naga naga

om, dū-ε dē ā-pyō-dō pān pạ-ri-āh. Nāng lạ-gā
water brought her maids of honour five hundred lady dragon
or
naga

yū dē sin-gōh pōng ra-gwāi Hō-i kām. ⁴⁶ Ān grāi,
saw she looked up raft dwelling water-snail white. she said

‘Shē ’n mōh i-nōng ka nập, tēng lo lō.’ Nāng lạ-gā
what it is above not know yellow very. lady dragon
or
up naga

dāh, ⁴⁷ ‘Kān mōh ān lă, ān kyă, dēh ān vă
said if is it is good it is excellent give it come

jū ô hā ô, kạn mōh ān ka lă, dēh ān lōh
towards me place this if is it not is good give it go

sạ-ngāi sạ-ngāi, pīō ô māi dēh ān vă.
far far near me do not give it come.
or
beside

⁴⁸ Pōng ra-gwāi A-lōng Hō-i kām lēh jū
raft dwelling (1) water-snail white went down towards

nāng lạ-gā, lēh iōt ta nāng. Nāng tōh dē pōh
lady dragon went down arrived at lady. lady took she opened
or
naga

dē mēn, ān mōh Hō-i kām, kạ-i-ār hnyo hnyō
she looked it was water-snail white beautiful very

(1) A-lōng an embryo Buddha, a Bodhisattva.

⁴³ The king ordered the people to place it on the raft, and they floated it away down stream.

⁴⁴ The white water-snail went down stream for seven nights and days. It floated on, till it reached the country of the Nagas. ⁴⁵ The queen of the Nagas went to play in the water, having brought five hundred of her maids of honour. The queen saw, as she looked up stream, the raft, the dwelling-place of the white water-snail. ⁴⁶ She said, 'What is it [that I see] up stream? It is very yellow!' Then she said, ⁴⁷ 'If it is a good [thing] an excellent [thing] may it come to me here. If it is not good, may it go far far away, do not let it come near me.'

⁴⁸ The raft, the dwelling of the embryo Buddha, the white water-snail, floated down to the queen of the Nagas. When it reached her, she took and opened [the pot] and looked in. It was a white water-snail, its dwelling-place was very

ra-gwāi ăn. ⁴⁹ Năng lă-gā tōh dē dū-s, vêng dēh
dwelling its. lady dragon took she brought returned gave
 or
naga

ta hō-kām lă-gā.
to king dragon
 or
naga.

⁵⁰ Hō-kām pōh ra-gwāi dē mēn, hō-kām dāh ta năng,
king opened dwelling he looked king said to lady

‘ ăn ka bôn dē gwāi jôm ē, ăn mōh bī mōng-kôn,
it not got it lives follow us it is person world of men
 or
human being

⁵¹ ē mōh lă-gā, ūr ē kạn rŭng ăn, ăn yām. Lōh
we are dragons smell our if exhales it it dies. go
 or
nagas

tōn ăn ta pōng ra-gwāi ăn.
escort it to raft dwelling its.

⁵² Năng dāh, ‘ ō śa-dāi hnyō ăn, ō rāk hnyō ăn,
lady said I am sorry very it I love very much it

ăn ka-ri-ār găt.
it is beautiful very much.

⁵³ Năng lă-gā tēm lik ū kạn-blē-a, hlap ta ra-gwāi
lady dragon wrote letter one (1) put in dwelling
 or
naga

ăn, ⁵⁴ ‘ Mī kạn lă bān dīn ū śa-ngī, mī māi bī-er
its thou if good future time one day thou do not forget
 or
must not

ō, nu-ār hlōh ta ō tyi.
me heart arrive at me please.
 or
mind to

⁵⁵ Năng lă-gā lōng pwōt ăn jôm om. Hō-i kâu
lady dragon floated away it follow water. water-snail white
 or
naga

beautiful. ⁴⁹ The Naga queen took it and brought it to the king of the Nagas.

⁵⁰ The king opened its dwelling-place and looked in, he said to the queen, 'It cannot stay along with us. It is a human being of the world of men. ⁵¹ We are Nagas, if our smell exhales to it, it will die. Go take it to the raft its dwelling-place.'

⁵² The queen said, 'I am very sorry for it, I love it very much, it is very beautiful.'

⁵³ The queen of the Nagas wrote a letter, and put it in its dwelling-place. ⁵⁴ [She wrote] 'If thou becomest good (1) at a future time, do not forget me, please.'

⁵⁵ The Naga queen floated it away [on the raft] down stream. It went down stream for seven nights and days, till it reached

(1) Becomest a saint or a Buddha.

lēh jōm ōm bōn pūr sōm pūr sạ-ngī, lēh
 went down followed water got seven nights seven days went down
 rōt ta kung pāi. ⁵⁶ Yā (1) pāi ləh hūm ōm, yū dē
 arrived at country ogre. ogress went bathe water saw she
 sịn-gōh pōng ra-gwāi Hō-i káu. Yā pāi dāh ta
 looked up raft dwelling water-snail white. ogress said in
 pōm dē, ⁵⁷ 'Shē mōh nōng? Ka nặp, hmōm ām
 heart her what is above not know feel surprise
 or
 mind up.
 hnyo hnyō, ra-gwāi ạn fēng lo lō!'
 very much dwelling its yellow very.

Yā pāi dāh, ⁵⁸ 'Kạn mōh ạn lă dēh ạn vắ jū
 ogress said if is it good give it come towards
 or
 be
 ơ hă ơ, kạn mōh ạn ka lă, dēh ạn ləh sạ-ngāi
 me place this if is it not good give it go far
 or
 be

sạ-ngāi.' ⁵⁹ Pōng ra-gwāi Hō-i káu vắ jū yā pāi.
 far. raft dwelling water-snail white came towards ogress.

Yā pāi pōh dē mēn. yā pāi nặp pwōt ạn mōh
 ogress opened she looked ogress kneel away it was

kwōn hō-kām. ⁶⁰ Yā pāi dāh, 'ơ dī tōh ơ ưn
 child king. ogress said I shall take I keep

ơ kwōn ơ vắ.
 my child my (2).

⁶¹ Yā pāi tōh dē dū-e vēng ạn ta gāng dē.
 ogress took she brought returned she to house her.

Yā pāi hặp ưn ạn ta klō ēng. Yā pāi rắk
 ogress put into kept it in pot vase. ogress loved

hnyo hnyō ạn. ạn gwāi jōm yā pāi bōn pūr
 very much it. it stayed followed ogress got seven

kyār, ⁶² ạn lặk-kắp dē pēn bī, kạ-rị-ạr hnyo hnyō.
 months it transformed self became person beautiful very.
 or
 human being

(1) See N. 14.

(2) See footnote (2) page 146.

the country of the Ogres. ⁵⁶ An ogress went to bathe and looking up stream she saw the raft, the dwelling-place of the white water-snail. The ogress said to herself, ⁵⁷ ‘What is that up stream? I do not know what it is, I am very much surprised, it is very yellow!’

The ogress said, ⁵⁸ ‘If it is good, let it pass to me here, if it is bad, let it go very far away.’ ⁵⁹ The raft, the dwelling-place of the white water-snail, came towards the ogress. The ogress opened [the pot] to look in and she knew at once that it was the child of a king. ⁶⁰ She said, ‘I shall take and keep it to be my child.’ She took it and brought it to her house.

⁶¹ The ogress placed it in and kept it in a large pot [used for holding water] and she loved it very much. It stayed with the ogress seven months, [then] ⁶² it transformed itself and became a human being (1). It was very beautiful.

Śa-⁶³ngī dīn yā (1) pāi ka gwāi, yā pāi loh vīr ta
 day that ogress not was ogress went wander to
 or
 stayed

sōn oyēn, Ān (2) đōk lōk dē ra-bān yā pāi.
 garden garden he stopped changed self behind ogress.

⁶⁴ Rōt tyūn hmō yā pāi vēng rōt ta gāng,
 arrived not yet night ogress returned arrived at house

yā pāi vēng jū dē mēn Hō-i káu, hwō-i
 ogress returned towards she looked water-snail white finished

pēn bī. ⁶⁵ Yā pāi re-ān hnyo hnyō, yā pāi tōh
 became person ogress was happy very ogress took
 or
 human being.

dē jōk. Hō-i káu gwāi jōm yā pāi bā
 she lifted. water-snail white stayed followed ogress as much as

kōr śa-nām, ān hwō-i dē dāng. ⁶⁶ Yā pāi ka
 ten years he finished he was big. ogress not

dēh ān loh vīr, yā pāi dēh ān gwāi ta gāng
 gave him go wander ogress gave him stay in house

shē shē.
 always.

⁶⁷ Yā pāi loh pēh gār hōm plē twōn śa-⁶⁸ngī,
 ogress went pick them (two) eat fruit every day

yā pāi tām ān, ān, dāh, 'Kwōn ī-mē ō ō, māi
 ogress ordered him she said child male my O do not

hō ta kạ-vũ-ē āi, māi loh ta ō-yēn āi lạp
 go up to above our do not go to garden our side

vāu tōk. ⁶⁸ Mī đōk gwāi hā gāng āi, mī māi loh
 rest. thou stop stay place house our thou do not go

vīr, kwōn ī-mē ō ō.
 wander child male my O.

Twōn śa-⁶⁹ngī mā (3) ān tām ān, 'Mī māi loh
 every day mother his ordered him thou do not go

vīr, rē gāng āi lă lă, ō loh pēh āi hōm plē.
 wander wait house our well I go pick us eat fruit.

or
 watch

(1) See N. 14.

(2) Hō-i kau.

(3) The Ogress.

That day the ogress was not there, ⁶³ she had gone to walk in her garden (1). He [the white water-snail] changed his appearance in the absence of the ogress. ⁶⁴ When it was almost night the ogress arrived at home. She returned and looked for the white water-snail. It had become a human being. ⁶⁵ The ogress was very happy, she took and nursed him. White water-snail stayed with the ogress for ten years and he grew big. ⁶⁶ The ogress did not allow him to go wandering, but made him always remain at home.

⁶⁷ The ogress went to pick fruit for them to eat every day. The ogress gave him orders, she said, 'O my boy, do not go upstairs, do not go to our garden in the west, do not go, but ⁶⁸ remain and stay at home, do not wander away, O my son.'

Every day his mother [the ogress] commanded him, ⁶⁹ 'Do not go wandering, wait quietly in our home. I go to pick fruit for us to eat.'

(1) Sōn-ō-yēn a garden in which fruit, flowers, and vegetables are grown.

⁷⁰ Ū śa-ngī hlōh ta nu-ār ăn, ăn dăh ta p̄ōm dē,
 one day arrived at mind his he said in heart his
 or or
 in heart

‘Shē ’n mōh ka năp, mā ō tām ō twōn śa-ngī,
 what it is not know mother my orders me every day

“ra-kar-vū-ε māi hǒ,” “ta ō-yēn māi lōh” mā
 above do not go up to garden do not go mother
 ō dăh kũ-i dīn.
 my says as that.

⁷¹ Ū śa-ngī dīn mā ăn lōh vīr kũ-nāu
 one day that mother his went wander in

tūn-fā-sām-hēng. Hō-i kău iăt dē mēn ra-kar-vū-ε
 great jungle. water-snail white stole he looked above

kũ-nāu gāng. ⁷² Ăn hǒ yū ka-āng p̄ōr, ka-āng
 in house. he went up saw bones barking deer bones

śāng, ka-āng chă. Hō-i kău dăh ta p̄ōm
 elephant bones sambler deer. water-snail white said in heart
 or

dē, mā ō ăn mōh yā (1) p̄ai yǒ!'
 his mother my she is ogress surely. mind

⁷³ Hō-i kău yū ra-kar-vū-ε śa-dō p̄ai mā ăn, ăn
 water-snail white saw above jacket ogress mother his he

chūp dē dā śa-dō p̄ai, ăn dăh, ‘Ō lōh mēn
 put on he wore jacket ogress he said I go look

ō-yēn mā ō.’ ⁷⁴ Ăn dā śa-dō p̄ai, ăn p̄ar lōh
 garden mother my. he wore jacket ogress he flew went

kũ sōn ō-yēn, ăn lōh yū vāng nām vāng p̄ai,
 in garden garden he went saw court water court fire

vāng lōm, tōh dē dū-ε p̄ar pwōt dē.
 court wind took he brought flew away he.

⁷⁵ Hō-i kău rōt p̄rā ăm sām-bōk-ta-rā. Mā ăn
 water-snail white arrived shore water ocean. mother his

vēng rōt ta gāng, vēng tīp, ăn ka yū. Mā ăn
 came arrived at house returned seek he not was. mother his

⁷⁰ One day he thought and he said in his heart, 'I do not know how it is, my mother gives me orders every day, "Upstairs do not go," "To the garden do not go," My mother speaks like that.'

⁷¹ On a certain day his mother [the ogress] went wandering in the great jungle. White water-snail stole upstairs in the house to look. ⁷² He went up and saw the bones of barking deer, the bones of elephants, and the bones of sambler deer. White water-snail said in his heart, 'My mother is surely an ogress!'

⁷³ White water-snail saw upstairs the jacket of his mother, the ogress, he put on and wore the jacket of the ogress, he said, 'I am going to look at the garden of my mother.' ⁷⁴ He wore the jacket of the ogress, he flew and went into the garden; he went and saw the court of water, the court of fire, the court of the wind. He took and brought [with him some of each] and he flew away.

⁷⁵ White water-snail arrived on the shore of the ocean. His mother [the ogress] returned and arrived at home, she returned and looked [for him], he was not [there]. His mother followed him, she went and reached him on the shore

lòh jôm ăn, lòh kūt ăn p̄rā ăm. ⁷⁶ Mā ăn yū
 went follow him went remained he shore water. mother his saw

dē tūr ăn p̄rā ăm s̄ōr-dă. Mā ăn dăh, 'Ō kwōn
 she looked him shore water other side mother his said O child

i-mē ō, vêng ta găng ăi, ō nu-ăr hlōh ta mī, ăi
 male my return to house our I mind arrives at thee he
 or or
 man heart to

vêng.' Hō-i kău dăh, 'Ō ka vīr yō. ō dī lòh
 return. water-snail white said I not return surely I shall go

vīr kūng vīr rū.
 wander country wander villages.
 or
 towns.

⁷⁷ Mā ăn dăh dē tām ăn. 'Mī kạn lă bân dīn
 mother his said she ordered him thou if good future time

ū s̄a-ngī mī māl bī-sr ō, nu-ăr hlōh ta ō tyī'
 one day thou do not forget me mind arrives at me please.
 or
 heart to

⁷⁸ Hō-i kău grūp ta mā dē, 'Hwō-i lă mā
 water-snail white revered to mother his finished good mother

Ō!' ăn dăh, 'Mī māl cha-pā ta ō.'
 O he said thou do not worry about me.

⁷⁹ Hō-i kău p̄r p̄wōt. Hō-i kău lòh rōt ta
 water-snail white flew away. water-snail white went arrived at

kūng mōng Cham-bā-na-gō. Vêng yū kwōn bī hlōng
 country town Cham-ba-na-go. went saw children other play

tī. ⁸⁰ Ăn hmān dē tō jôm kwōn bī, ăn dăh,
 beans. he asked he throw follow children other he said
 or
 play

'Ō ka yū tī.' Ăn hmān dē rām ta ge, 'Rōk
 I not have beans. he asked he borrowed from them depend
 or
 grateful

pē bū-gō pē Ō!' ⁸¹ Gē dēh ăn rām, ăn tō tī
 you friends you O. They gave him borrow he threw beans
 or
 played

of the water. [When] ⁷⁶ his mother saw him across the water on the shore, she said, 'O my son, return to our home. My heart goes out to thee, let us return.' White water-snail said, 'I shall certainly not return. I shall go wandering to [other] countries and villages.'

⁷⁷ His mother said, she commanded him, 'If at a future time thou art good [thou becomest a saint or a Buddha], do not forget me, let thy heart go out to me please.'

⁷⁸ White water-snail made obeisance to his mother, he said, 'It is good, O mother, do not be anxious about me.'

⁷⁹ White water-snail flew away. He went and arrived at the country and town of Cham-ba-na-go (1). He came and saw other young people playing with beans. ⁸⁰ He begged them to [let him] play with them, he said, 'I have not [any] beans.' He asked to borrow from them, '[I shall be] grateful [to] you O friends.' ⁸¹ They let him borrow, and he played with beans

(1) Probably an ancient state and town near Bhamo.

jōm gē, ⁸² ăn bōn dō-et gē, ăn vyăt tī gē, ăn
follow them he got all them he gave back beans their he
 or
paid back

hwō-i vyăt tī gē hlū dē ūn.
finished gave back beans their extra he kept.
 or
paid back.

⁸³ Hwō-i ăp gē lāi vēng, gē šar-mwōt ăn, 'Mī
finished dark they different returned they asked him thou
 or
each

yū kō dē kūn dē mā? Hā mō mī gwāi? 'Hō-i
fast (1) thy father thy mother place what thou livest. water-snail
 kău dāh gē, 'Kūn mā ō ka yū, va-vāi ō ka
white said them father mother I not have relations I not
 yū, bī-mōh ō ka năp.
have any one I not know.

⁸⁴ Gē dāh ta ăn, 'Kār-vē mī, bū-gō Ō, vā it mī
they said to him pity - thee friend O pass sleep thou
 ta cha-rōp. A-hnăp yē dī lōh hyăng mŭk, hyăng
at rest-house. to-morrow we shall go herd cattle herd
 or
in

kră, a-hnăp yē dī tở yē dū-e mī, bū-gō Ō.
buffaloes to-morrow we shall call we bring thee friend O.
 or
take

⁸⁵ Ăn dāh hwō-i lă, rŏk pē. Tở ō lōh jōm
he said finished good depend on you. call me go follow
 or
 pē tyi.
you please. grateful come

⁸⁶ Rŏt kŭ-i a-hnăp gē lōh hyăng mŭk hyăng kră,
arrived as to-morrow they went herd cattle herd buffaloes
 gē vā tở dē dū-e ăn lōh jōm gē. Gē lōh
they came called they brought him go follow them. They went
 or
passed took

along with them. ⁸² He won all theirs, and gave back their beans except [one which] he kept.

⁸³ [When] it was dark they all returned [to the town]. They asked him, 'Hast thou no father or mother? Where dost thou live?' White water-snail said to them, 'Father or mother have I none, relations I have not, I do not know any one.'

⁸⁴ They said to him, '[We] pity thee, O friend, go and sleep in the rest-house. To-morrow we shall go to herd the cattle and buffaloes, to-morrow we shall call to take thee [with us] O friend.' ⁸⁵ He said, 'It is good, [I] am grateful to you, call me to go along with you, please.'

⁸⁶ When next day came, they went to herd the cattle and buffaloes, they went and called and took him to go along with

rôt ta tōng nā, gē lōh kar-yăt fī, gē ka
arrived at flat land paddy field they went their beans they not
 bē Hō-i kām, ān bōn dō-st fī gē. ⁸⁷ Gē
overcame water-snail white he got all beans their. they
 dāh ta ān, 'Mī vāu hnyo hnyō. Ar sạ-ngī yē ka
said to him thou art brave very. two days we not
 bē mī. mī bōn dō-st fī yē.
overcome thee thou got all beans our.

⁸⁸ Kūn hō-kām kung đin ān yū dē kwōn nāng ū
lord king country that he had his child lady one
 'kū, ka-ri-ār hnyo hnyō nāng. Kwōn hō-kām kung
 (1) *was beautiful very lady. children kings countries*
 hạp twōn kung twōn rū (gē gwāi ū pạ-ri-āh) gē
other every country every village they were one hundred they
 vēng hmān dē lē nāng hō-kām.
came ask they marry lady king.

⁸⁹ Hō-kām dāh, 'Ō ka nấp ộ dēh ta bī-mōh, ộ kạn
king said I not know I give to any one I if
 dēh ta kwōn hō-kām ū kung ộ, yō kwōn hō-kām
give to child king one country this fear children kings
 'kung nān, kung tāt gē rāu, ộ ka nấp ộ dēh
countries these countries those they are angry I not know I give
 ta bī-mōh. ⁹⁰ Kạn mōh ū kū hmān, ộ nấp ộ dēh.
to any one. if is one (1) asks I know I give.
 Pē twōn kung twōn rū rôt dē hmān, ộ ka nấp
you every country every village arrive you ask I not know
 ộ dēh, pē hmān blām găt!
I give you ask many very.

⁹¹ Hō-kām dāh ta gē, 'Ō dī rōr jāng jār, ộ dī
king said to them I shall make tower high I shall
 dēh nāng gwāi hā dīn, ộ dī dēh nāng bē-i sạ-pwôt
give lady stay place that I shall give lady throw turban
 dē, ān kạn lōh fạ ta ra-mōng bī-mōh, dēh ān lē.
her it if goes hangs on neck any one give him marry.

them. They went and reached the flat paddy land ; they went and played with beans but they could not beat white water-snail. He won all their beans. ⁸⁷ They said to him, 'Thou art very brave (1). Two days we have not beaten thee, thou hast got all our beans.'

⁸⁸ The great king of that country had one daughter, who was a very beautiful princess. The sons of the kings of every other country, they were one hundred, came to ask to marry the princess.

⁸⁹ The king said, 'I do not know [how] to give [her] to any one, if I give [her] to the son of the king of this country [I] fear that the sons of the kings of these and those countries may be angry. I do not know [how] to give to any one. ⁹⁰ If it were one [who] asks, I should know [how] to give. You from all countries arrive and ask, I do not know [how] to give. You [who] ask are very many.'

⁹¹ The king said to them, 'I shall build a high tower, and shall let the princess stay there. I shall let her throw her turban. If it hangs on the neck of any one, let him marry [her].'

(1) First rate at playing the game.

⁹² Bī grāi d'-et twōn kūng twōn rū, bī i-mē
people said all every country every village people male
or
men

vēng dō-et lāi vēng dō-et dē. Gē dā dō-et grū
returned all different returned all they. they wore all clothes
 ra-lā, grū ra-kyā, gē fāng dē bōn nāng kwōn
good clothes excellent they thought they got lady child
 hō-kām.
king.

⁹³ Hō-kām dāh gē, 'Kān bōn pūr śa-ngī dēh pē
king told them if got seven days give you
 tāt dō-et, ō dī dēh nāng lēh gwāi ta jāng,
leisure all I shall give lady go out stay in tower
 nāng dī bē-i śa-pwōt dē, kān fā ān ta ra-mōng
lady will throw turban her if hangs it on neck
 bī-mōh dēh ān lē. ⁹⁴ Jōh ta kwōn par-māng ka
any one give him marry. falls on child chief not
 nāp, jōh ta kwōn hō-kām ka nāp, jōh ta kwōn
know falls on child king not know falls on child
 plān ka nāp, jōh hā nō ān bōn.
poor not know falls place what he gets.

⁹⁵ Hwō-i nyā kū-i dīn. Bōn pūr śa-ngī bī rōt
finished done us that. got seven days people arrived
 dō-et ta vāng hō-kām, twōn kūng twōn rū. Kwōn
all at court king every country every village. Children
 śa-tē, kwōn par-māng, kwōn hō-kām, kwōn bī kū.
rich children chiefs children kings children people in.
 rū, kū kūng.
village in country.

⁹⁶ A-lōng Hō-i kāu śa-tīng bī grāi nāng dī bē-i
 (1) *water-snail white heard people speak lady will throw*
 śa-pwōt dē. A-lōng Hō-i kāu dāh ta bū-gō dē,
turban her. (1) water-snail white said to friends his
 'Bū-gō pē Ō, vēng jōm bī, bī dāh nāng dī
friends you O come back follow people people say lady will

(1) An embryo Buddha.

⁹² People were all told in all the countries, and the men (1) all came back. They all wore their best and most excellent clothes, they hoped they would get the princess, the daughter of the king.

⁹³ The king said to them, 'After seven days [I] shall give you all a holiday. I shall let the princess go to stay in the tower: the princess will throw her turban, if it hangs on the neck of any one, let him marry [her]. [I] ⁹⁴ do not know if it may fall on the son of a king, if it may fall on the son of a poor [man], let it fall on whatever place, he will have [her].'

⁹⁵ It happened in that manner. When seven days were past the people all arrived at the court of the king from every country. The sons of the rich, the sons of chiefs, the sons of kings, the sons of people in villages and towns.

⁹⁶ The embryo Buddha, the white water-snail, heard people speaking of the princess throwing her turban. White water-snail said to his friends, 'O friends, let us return and follow the others. They say that the princess will throw her turban.

bē-i sa-pwōt dē, ⁹⁷ ān jōh ta bī-mōh ān bōn dī
throw turban her it falls on any one he gets will
 lē. Sa-pwōt nāng ān jōh ta ē, ē bōn ē lē
marry lady turban lady it falls on us we get we marry
 nāng.' ⁹⁸ Gō ān gē dāh. 'Ā-shē dī ōng mī? Mī
lady. friends his they said who will love thee. thou
 ūr! Yō bī lār mī, mī māi lōh.' Hō-i kām
lost smell. fear people strike thee thou do not go. water-snail white
 dāh, 'Pē ka vōng, ō dī vōng.' Gē dāh, 'Vōng
said you not go back I will go back. they said go back
 mī, yē ka vōng.'
thou we not go back.

⁹⁹ Hō-i kām pwōt vōng jōm bī. Vōng rōt
water-snail white away went back followed people. went back arrived
 ta vāng hō-kām. Bī kōn hnyo hnyō. Bī chēn
in court king. people many very. people dressed in new clothes
 dē twōn kū. A-lōng Hō-i kām dā sà-dō pāi ūr
selves all (1). (2) water-snail white wore jacket ogress smelt
 hnyo hnyō. Bī ka dēh ān jāng prō dē, ¹⁰⁰ āu jāng
very much. people not gave him stand beside them he stood
 prō bī, bī rūp pēt ān, 'Mī ūr,' bī
beside people people drove away finish him thou smelled people
 dāh ta ān, 'Mī māi jāng prō yē. Yē ra-ir yē
said to him thou must not stand beside us. we detest we
 ka ōng, yē sà-tīng ūr mī.' Ān lōh jāng ra-bān
not like we hear smell thy. he went stood behind
 bī. Bī hwō-i jāng dō-et.
people. people finished stood all.

¹ Nāng bē-i sa-pwōt dē. Nāng dāh ta pōm dē, 'Dēh
lady throw turban her. lady said in heart her give
 ō ra-lēh lā ū kū, dēh sa-pwōt ō ō dēh ān
me husband good one (1) give turban any this give it
 lōh fā ta ra-mōng ān.' Nāng hwō-i dāh kō-i dīn,
go hang on neck his. lady finished said as that
 nāng bē-i sa-pwōt dē, ² lōh fā ta ra-mōng Hō-i
lady throw turban her went hung on neck water-snail

(1) Numeral demonstrative, N. 196.

(2) An embryo Buddha.

⁹⁷ If it falls on any one he will marry [her]. [If] the turban of the princess falls on us (1), we shall marry the princess.'

⁹⁸ His friends said, 'Who would love thee? Thou smellest [badly]! [We] fear that people may beat thee; do not go.' White water-snail said, 'Do not you go, I shall go.' They said, 'Go thou, we shall not go.'

⁹⁹ Away went white water-snail, following the people. He went and arrived in the court of the king. There were very many people. They all wore new clothes. White water-snail wore the jacket of the ogress [which] smelled very much. The people did not let him stand near them. [When] ¹⁰⁰ he stood beside other people, they drove him away, 'Thou smellest [badly]' they said to him, 'Do not stand beside us, we detest [thee], we do not like [thee], we smell thy odour.' He went and stood behind the others, [who] were already all standing [there].

¹ The princess threw her turban. She said in her heart, 'Give me a good husband, let this my turban go and hang on his neck.' The princess having spoken in this manner, threw her turban. [It] ² went and hung on the neck of white water-

(1) *On one of us or on me.*

kāu. Bī yūm dō-et dō-et, bī dāh, 'Kā-ri-ār hnyo hnyō
white. people laughed all people said beautiful very

lōk-kū-ε hō-kām ūr hnyo hnyō!'
son-in-law king smells very much.

³ Hō-kām ka-shē bī, ngāi ān kō ro rō, ān dāh ta
king ashamed people face his red very he said to
 nāng, 'Ō ka dēh pār gwāi kū kūng hā ō, ō
lady I not give you (two) stay in town place this I
 ka-shē bī tāng pār, dēh pār lōh gwāi
ashamed people on account of you (two) give you (two) go stay
 dē sēh kūng.' ⁴ Nāng dāh ta kūn dē, 'Hwō-i
serves outside town. lady said to father her finished
 lă, kūn Ō, ka năp kū-i nyā, mōh kām ō.'
good father O not know as do is karma my.

⁵ Hō-kām dāh ta nāng, 'Ō ka dēh mī dū-ε śā-mōh
king said to lady I not give thee bring anything
 yār mā mī, yē ra-īr ra-lēh mī, ūr ām.' Nāng
we (two) mother thy we detest husband thy smells putrid. lady
 hō-kām ān kār-vē kwōn dē, ān dāh 'Ō kār-vē mī
king she pitied child her she said I pity thee
 kwōn rāk ō Ō.'
child dear my O.

⁶ Mā ān rāt dē dēh ān dū-ε lă-chōp sēng, dēh
mother her stole she gave her bring rings gems gave
 ān dū-ε u-āi gwōng, mā ān dāh ta ān, 'Kār-vē
her bring three (1) mother her said to her pity
 pār, dēh pār yū dē jūr dē hōm dē dā, ta
you (two) give you (two) have you buy your food your clothes for
or or or or
you to eat you to dress
 pār, ra-lēh mī plān, ka yū śā-mōh.'
you (two) husband thy is poor not has anything.

⁷ Hō-kām dēh nāng lēh jū A-lōng Hō-i kāu 'dēh
king gave lady go out to (2) water-snail white give
 pār lōh gwāi dē sēh kūng.' Gār lōh pwōt.
you (two) go stay serves outside town. they (two) went away.

snail. The people all laughed, they said, 'How very fine! The son-in-law of the king smells very much!'

³ The king was ashamed [before] the people. His face was very red. He said to the princess, 'I shall not let you two remain in the town here. I am ashamed [before the] people on account of you. I order you both to go and stay by yourselves outside the town.' ⁴ The princess said to her father, 'It is good, O father, I do not know what to do, it is my *karma*.

⁵ The king said to the princess, 'I shall not let thee take anything, we (thy mother and I) detest thy husband, he smells bad.' The queen pitied her child, she said, 'I pity thee, O my dear child.'

⁶ Her mother [the queen] gave her [the princess] secretly to take rings of gems, she gave her three. Her mother said to her, '[I] pity you two, you may have [the rings] to buy food and clothing for you both. Thy husband is poor, he has not anything.'

⁷ The king ordered the princess to go to white water-snail, [he said] 'I order you two to go and remain by yourselves outside the town.' They went away.

⁸ A-lōng Hō-i kâu rōr gār kạ-hūp hlā tăn.
(1) *water-snail white made them (two) hut leaves palm.*

Hō-i kâu ạn dāh ta nāng, 'Mī ít rāng dē,
water-snail white he said to lady thou sleep alone self

ō ít rāng ồ, ại hnyām biōng kăt.
I sleep alone I ue (two) not yet arrange marry.

" Rột kũ-i a-hnăp gār pōm ka yũ, hăp ka yũ,
arrived as to-morrow they (two) rice not had curry not had
or
when

• sỏ ka yũ, klō pōm, klō hăp, cha-lōng, sạ-lỏ ka
salt not had pot rice pot curry bowl (big) bowl (small) not
yũ, sạ-mỏh ka yũ. ¹⁰ Nāng tởh lă-chỏp dē ũ gwởng
had anything not had. lady look ring her one (2)

dēh ta Hō-i kâu, 'Mī veng ta tã sạ-tỏ, ạn
gave to water-snail white thou return to old man rich he
or
who

gwai lăp vạn tỏk, veng dēh lă-chỏp ồ ỏ ta ạn,
lives side west return give ring my this to him
ạn dēh mī dỏ-ét rữn dēh mī ra-kỏ dēh mī dũ-ẻ.
he give thee all silver give thee rice give thee bring.

¹¹ Hō-i kâu dāh ta nāng, 'Mai dēh lă-chỏp mī
water-snail white said to lady do not give ring thy

ỏ, ồ yũ bạ-chũ hnēr lă-chỏp mī ỏ, kạ-ri-ạr dờr
this I have many like ring thy this beautiful than

lă-chỏp mī, ồ yũ ũ lỏ sẻng bạ-chũ. ¹² Nāng dāh,
ring thy I have one valley gems many lady said

'Hā mỏ mī yũ? Mỏh chỏ mī ta ồ!' Hō-i kâu
place what thou hast. art deceive thou to me. water-snail white

dāh, 'Ồ dĩ lỏh u-ạr mī mên kạn ka hnyôm mī.
said I shall go in front thou look if not believest thou.

Nāng dāh, 'Hwỏ-i lă!
lady said finished good.

(1) An embryo Buddha.

(2) See N. 196.

⁸ White water-snail made for them both a hut of the leaves of palm. He said to the princess, 'Thou sleep by thyself, I shall sleep by myself, we two are not yet married.'

⁹ When next day came, they had no rice, they had no curry, no salt, no pots for rice or for curry, no large bowls or small bowls, they had nothing. ¹⁰ The princess took one of her rings and gave it to white water-snail, [she said] 'Go back to the rich old man who lives at the west part [of the town], go back and give this my ring to him, he will give thee silver and rice for thee to bring.'

¹¹ White water-snail said to the princess, 'Do not give this thy ring, I have many like this ring of thine, more beautiful than thy ring. I have a valley with many gems.' ¹² The princess said, 'What place hast thou? Thou art deceiving me!' White water-snail said, 'I shall go in front, and thou canst look if thou wilt not believe.' The princess said, 'It is good!'

¹³ Gār kār-u-ār dē lōh. Lōh rōt ta lō, Hō-i
they (two) together in front they went. went arrived at valley water-snail
or
lead the way together *or*
in

kāu u-ār, nāng jōm lēh mēn ta lō. Mōh huyō
while in front lady followed went down look at valley. was surely

kū-i dāh Hō-i kāu, mōh dō-ēt sēng, mōh dō-ēt
as said water-snail white was all gems was all

krīr, nāng re-ān hnyo hnyō. ¹⁴ Nāng dāh ta pōm
gold lady was happy very. lady said in heart
or
mind

dē, 'Ra-lēh ō ō mōh A-lōng ka năp, ū dīn ō
her husband my this is (1) not know one time this
or
now

yār dī pēn śa-tē yō.
we (two) shall become rich surely.

¹⁵ Nāng dāh ta Hō-i kāu, 'Dēh mī dū-e krīr,
lady said to water-snail white give thee take gold
or
bring

mī vōng chāng āi tāng lō śa-tē ān gwāi lāp
thou return hire us (two) carls milk rich (man) he lives side
or
who

vān-ōk kār-dī kūng. Jū śa-tē Kā-vī-lā, ān yū dē
cast half town. named rich (man) Kavila he has his
or
part *or*
who

hlē dōr bī, ō dōk rē sēng āi, krīr āi hā ō,
carls than others I stop watch gems our gold our place thus
or
guard

lōh vōng jūr āi tāng mūk tā śa-tē.
go return buy us carls oxen old man rich.

¹⁶ Hō-i kāu pwōt vōng, vōng rōt ta gāng tā
water-snail white away returned returned arrived at house old man
 śa-tē. Hō-i kāu dāh ta ān, 'Rōk mī, dēh ō
rich water-snail white said to him depend on thee give me
or
grateful

(1) An embryo Buddha.

¹³ They went ahead together. They went and reached the valley. White water-snail in front, the princess followed and went down to look into the valley. It was surely as white water-snail said, it was all [full of] gems and gold. The princess was very happy. ¹⁴ She said in her heart, 'This my husband, I do not know [if] he is an embryo Buddha. Now we two are become rich surely.'

¹⁵ The princess said to white water-snail, 'Take thou gold and return to hire for us mule carts from the rich [man] who lives in the east part of the town. He is named the rich Kavila, he has more carts than other people. I shall stay to guard our gems and our gold here.'

¹⁶ White water-snail went back at once, he went back and arrived at the house of the rich old man. White water-snail said to him, '[I shall] be grateful to thee, let me load thy carts,

tàng hlē mī tyī. Bār mō mī dāh ngwōr hlē?
to load carts thy please. as much as what thou sayest price carts.
how much

⁷ Tā śa-tū dāh 'Hlē ǝ dō-et dō-et kyā kīrīr dēh
old man rich said carts my all excellent gold give
 ta ǝ.' Hō-i kāk dēh kīrīr ta ān, ān lōh
to me, water-snail while give gold to him he went
 pwōt.
away.

¹⁸ Gē dū-e hlē, gē rōt ta nāng. Nāng dēh gē
they took carts they arrived at lady. lady gave them
or
brought

tōh kīrīr, tōh sēng, hlāp ta hlē. Nāng vēng ū-ār
take gold take gems put into to carts. lady went back before
 gē, vēng chāng bī rōr krōr (1). ¹⁹ Krōr hī hwō-i,
them returned hired people make baskets. baskets finished finished.

A-lōng Hō-i kāk gē rōt ta nāng, gē tōh hlāp
 (2) *water-snail white they arrived at lady they took put in*
 sēng ū krōr, kīrīr ū krōr gē hwō-i dō-et dō-et.
gems one basket gold one basket they finished all.

²⁰ Chāu hlē gē vēng pwōt. Nāng gār Hō-i
master carts they went back away. lady they (two) water-snail
 kāk dēh bī rōr dē hō, tyī sēng, tyī tyām, hō
while gave people make them palace inlay gems inlay glass palace
or
their

gār kə-rī-ār hnyo hnyō. Hō hō-kām ka pā hō
their was beautiful very. palace king not equal palace

Hō-i kāk gār nāng. ²¹ Hō-i kāk dāh nāng,
water-snail white their (two) lady. water-snail white said lady
 'Hō āi hī hwō-i, lōh hmān bī hō hō kəp-mē
palace our finished finished go ask people come up palace new
or
invite

āi hō grāi ta kūn mī gār mā mī, ǝ ka
our go up speak to father thy them (two) mother thy I not
or
tell

(1) Krōr see note on opposite page.

(2) An embryo Buddha.

please. How much dost thou say is the price [of the hire] of the carts?' ¹⁷ The rich old man said, 'For all my carts give good gold to me. White water-snail gave gold to him, he went away.

¹⁸ They brought the carts and reached the princess. She made them take gold and gems and put them into the carts. The princess went ahead of them, she returned [to the house] and hired people to make great baskets(1). ¹⁹ The baskets being finished, white water-snail and the others reached the princess. They put the gems into one basket, the gold into [another] basket. They made ready everything.

²⁰ The master of the carts went away. The princess and white water-snail made people build them a palace, it was inlaid with gems, inlaid with glass. Their palace was very beautiful. The palace of the king was not equal to the palace of white water-snail and the princess. ²¹ White water-snail said to the princess, 'Our palace is ready, go and invite the people to come up to our new palace. Go up and tell thy father and thy mother, I do not dare go up. I am ashamed

(1) A *krūr* is an enormous basket, sometimes six feet long and six feet high, generally used to hold paddy.

yă lỗ, ơ ka-shē gār. At-hỗ gār dāh dē ka
dare go up I ashamed them (two). formerly they (two) said they not
 ơng ơ.
like me.

Nāng dāh, 'Hwō-i lă, vāi Ồ.' ²² Nāng pwôt loh
lady said finished good elder brother O. lady away went
 hmān bī. Hō-i kău lők-kăp dē ra-bān nāng, ăn
ask people. water-snail white transformed him behind lady he
 or
self

kạ-ri-ār hnyo hnyō, nyā kũ-i kũn pī, rịn-dā kạ-ri-ār
was beautiful very made as lord spirit clothes were beautiful
 or
was

hnyo hnyō. ²³ ăn mỗ pāng kām-pa-lă. Hō gār ra-hmỗ
very he sat on cushion. palace their night

hnēr lôn sạ-ngi, a-pông A-lông Hō-i kău nyā kũ-i.
like time sun appearance (1) water-snail white did as
 or
day or
was

bī tởng rāng.
person carries lamp.

²⁴ Hwō-i nyā kũ-i dìn, nāng yũ rôt ta hō
finished done as that lady rose up (2) arrived at palace

gār, ăn klōh mēn Hō-i kău, ăn ka nặp ăn,
their she arrived looked at water-snail white she not knew him
 or
saw

ăn sạ-mwôt. 'Shē mī loh nyā hā ồ? Hā mỗ
she inquired. what thou comest do place this. place what,
 ra-lêh ồ?' ²⁵ A-lông Hō-i kău dāh, 'Ồ mỗh ra-lêh
husband my. (1) water-snail white said I am husband

mī.' Nāng dāh 'Mī māi dāh kũ-i dìn, pwôt mī,
thy lady said thou must not say as that away thee

mī bō-e kạ-ri-ār, ơ ka ơng mī! Ồ ka sịn bôn
thou though art beautiful I not love thee. I not wish have

mī! ồ ơng ra-lêh ồ ăn nyō.
thee. I love husband my he is ugly.
 or
who

(1) An embryo Buddha.

(2) See N. 216.

[before] them. In the past time they said that they did not like me.'

The princess said, 'It is good, O elder brother.' ²² The princess went away to invite the people. White water-snail transformed himself in her absence. He became very beautiful like a lord of the spirits. His clothes were very beautiful. ²³ He sat on a cushion. Their palace at night was like the day. The appearance of white water-snail was like a person carrying a lantern (1).

²⁴ It happened in this manner. The princess came back and arrived at their palace. She arrived and looked at white water-snail, she did not know him. She asked, 'What dost thou come to do in this place? Where is my husband?' ²⁵ White water-snail said, 'I am thy husband.' The princess said, 'Thou must not speak like that, away with thee! Though thou art handsome, I do not like thee! I do not wish to have thee! I love my husband [though] he is ugly.'

(1) *tống* to carry in the clothes. White water-snail's clothes were shining.

²⁶ A-lōng Hō-i k̄au yūm, ăn dāh, 'Ō mōh ǝ
(1) water-snail white laughed he said I am surely

ra-lēh mī, mī mā rūp ō tyī, rōk mī.
husband thy thou must not drive out me please depend on thee.
or
grateful to

Nāng ka hnyōm, A-lōng lip tōh śa-dō pāi lēh
lady not believed (1) entered took jacket ogress went out
or
went down

ra-hō ta nāng. ²⁷ 'Ō grāi ta mī, mī ka hnyōm ō
showed to lady. I told to thee thou not believest this
śa-dō ō? ' Ō nāng re-ăn hnyo hnyō, nāng grūp ta
jacket my. O lady was happy very. lady revered to

ăn, nāng hō grāi ta kūn dē gār mā dē.
him lady went up told to father her them (two) mother her
' Ō ra-lēh ō k̄a-ri-ār hnyo hnyō! Hnēr kūn pī.
O husband my is beautiful very like lord spirit.

²⁸ Hō yār k̄a-ri-ār hnyo hnyō, krir yār yū, śēng yār
palace our is beautiful very gold we have gems we
yū, yār ūn ta krōr.
have we place in baskets.
or
keep

²⁹ Hō-k̄ām yō, ăn k̄a-ngăt, dē yō lōk-kū-ē dē.
king was afraid he trembled he feared son-in-law his.

Hō-k̄ām dāh ta nāng, 'Pār māi nyết hō ta hō
king said to lady you (two) do not hurry go up to palace

k̄an-mē pār, ³⁰ rē bū pūr śa-ngī, ō dī dēh bī.
new your wait still seven days I shall give people

hmān dō-et bī kū kūng kū rū, dēh bī mōng-ga-lā
ask all people in country in villages give people bless
or
invite

pār.
you (two).

³¹ Nāng pwōt vēng grāi ta A-lōng Hō-i k̄au, nāng
lady away returned till to (1) water-snail white lady

²⁶ White water-snail laughed, he said, 'I am surely thy husband, thou must not drive me out please, [I] shall be grateful to thee.' The princess did not believe. The embryo Buddha went in and took the jacket of the ogress, then went out and showed [it] to her. [He said] ²⁷ 'I told thee, dost thou not believe this my jacket?' O! The princess was very happy, she made obeisance to him, she went up to tell her father and her mother, 'O! My husband is very handsome, like a great spirit. ²⁸ Our palace is very beautiful; we have gold, we have gems, [which] we keep in great baskets.'

²⁹ The king was afraid, he trembled and was afraid of his son-in-law. The king said to the princess, 'You two do not be in a hurry to go up into your new palace. ³⁰ Wait still seven days. I shall give orders that everybody in all the country will be invited. I shall let the people bless you both.'

³¹ Away went the princess to tell white water-snail, she said, 'O elder brother, my father says, "You two must not

dāh, 'Vāi Ō, kūn ō dāh, "Pār māi nyēt hō
said elder brother O father my said you (two) do not hurry go up
 hō kạn-mē pār, rē bū pūr śa-ngī kạn-vū-ē ō. Ō
palace new your wait still seven days above this I
 dī hmān dō-ēt mōng-ga-lă pār," ⁵² kūn ō dāh,
shall invite all bless you (two) father my said
 vāi Ō.' A-lōng Hō-i kău dāh 'Hwō-i lă.'
elder brother O. (1) water-snail white said finished good.

³³ Hō-kām dēh dō-ēt lik ta bī, pāi kūng pāi rū.
king give all letters to people whole country whole villages.
 or
 all towns all

'Kạn bōn pūr śa-ngī hō dō-ēt ta hō nāng Lōn,
if got seven days go up all to palace lady Lōn.
 or
when

ē mōng-ga-lă nāng gār lōk-kū-ē.
we bless lady them (two) son-in-law.

³⁴ Bōn pūr śa-ngī bī rōt dō-ēt. Bī kạn-hmă dē
got seven days people arrived all. people hurried they
 hō, bī śin mēn A-lōng Hō-i kău, bī dāh,
went up people wished look at (1) water-snail white people said
 or
see

'At-hō ān nyō, ān ūr! Ū dīn ō bī grāi
formerly he was ugly he smelled. one time this people tell
 or
 ān kạ-rī-ār dōr bī.
he is beautiful than others.

³⁵ Bī iōt dō-ēt. Hō-kām dēh gār hōm kūng ū
people arrived all. king gave them eat country one
 or
 govern

kạn-dā, āp hō kan-mē, āp kūng, mōng-ga-lă gār.
half entrusted palace new entrusted country blessed them.
 gār pyō vwōt sā yā (2) hā dīn.
they were happy place that.

(1) An embryo Buddha.

(2) I do not know the exact meaning of vwōt sā yā or pyō-vwōt-sā-yā. It may be from the Burmese verb piaw bwe to enjoy oneself.

hurry to go up into your new palace, wait still for seven days beyond this [time], I shall invite all to bless you both.”³² My father said [this], O elder brother!’ White water-snail said, ‘It is good.’

³³ The king sent letters to all people in the whole country, [saying] ‘When seven days are passed, go up all to the palace of the princess Lōn. We shall bless her with [my] son-in-law.’

³⁴ After seven days, the people had all arrived, they hurried to go up, they wished to see white water-snail. They said, ‘Formerly he was ugly, he had a bad smell; now they say that he is more handsome than other people.’

³⁵ The people all arrived. The king made them [the princess and white water-snail] govern half the country. The new palace and the country were entrusted to them and they were blessed. They were happy in that place.

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